English Translations of

Majmoo’al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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In the Name of Allah, the Most Merciful, the Most Compassionate

The importance of Fiqh

All praise is due to Allah. May Allah's Peace and Blessings be upon Prophet Muhammad, the Truthful and Trustworthy, and upon his family, Companions, and those guided by his guidance and following his path until the Day of Judgment.

To commence:

It is greatly important for people to know more about Fiqh (Islamic jurisprudence), evidence of the ordinances and Fuqaha' (Muslim jurists) who are the reference in every matter. It is the duty of scholars to undertake this duty and explain it to people. In fact, Allah (Glorified be He) has created jinn and mankind to worship Him alone, and the full meaning of this worship cannot be understood without knowing more about Fiqh, its evidence, the rulings of Islam and its evidence. This knowledge can easily be attained through knowing Muslim scholars who are the main reference in Hadith and Fiqh.

Scholars are the heirs of the prophets and the prophets left no Dinar or Dirham, but they left knowledge and anyone who takes it will be among the fortunate. Being knowledgeable about the religion and knowing the rulings of the Qur'an and Sunnah (whatever is reported from the Prophet) lead a servant to happiness and is a sign of their success.

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Moreover, Allah (Exalted be He) shows us the great status and high rank of Muslim scholars who know Allah (Exalted be He) and His Shari`ah (Islamic law) and obey Allah (Exalted be He) and His Prophet (peace be upon him). Muslim scholars are lights that guide others to the right path. They hold fast to the Qur'an and Sunnah, that is why Allah (Glorified and Exalted be He) says about them:﴿ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴾Allah (Glorified and Exalted be He) also says about scholars:﴿ Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. ﴾And He (Glorified be He) says:﴿ It is only those who have knowledge among His slaves that fear Allâh. ﴾

It is also authentically reported that the Messenger of Allah (peace be upon him) said,﴿ If Allah wills to do good to a person, He makes them comprehend Din 'religion'. ﴾(Agreed upon by Imams Al-Bukhari and Muslim).

This important Hadith shows us the excellence of comprehending Din.

Comprehending religion includes understanding the Qur'an, the Sunnah, and Islam. Islam covers the basics of Shari`ah, Allah's Ordainments, His Prohibitions, a servant's duty towards Allah and other servants and Allah's fear, glorification, and watchfulness. In fact, the first step towards attaining knowledge is fearing Allah (Exalted be He), honoring His Sanctities, and watching Him in all deeds.

Whoever does not fear or be aware of Allah (Exalted be He) in their deeds, all their knowledge will be worthless. However, true beneficial knowledge

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and understanding of Din that leads to happiness is that which instills Allah's Awe in a Muslim's heart, directs them to honor Allah's Sanctities, pushes them to obey Allah's Orders and abstain from His Prohibitions, and urges them to call to Allah (Exalted be He) and to clarify Shari`ah to people. So, anyone who is granted comprehension in religion in this way, Allah (Exalted be He) has indeed wanted to do them good. On the other hand, anyone deprived of these blessings will be among the ignorant, misguided and negligent who renounce attaining the knowledge that Allah (Exalted be He) has made obligatory. They will be among those whom Allah (Exalted be He) has not wanted to do good to them. Further, Allah (Exalted be He) talks about Kafirs (disbelievers) who turn away from the purpose of their creation, to teach us that it is our duty, as Muslims, to haste to comprehend religion and ask about any unclear matter. Allah (Glorified and Exalted be He) says:﴿ But those who disbelieve turn away from that whereof they are warned. ﴾Allah (Glorified be He) also says:﴿ And

who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. ﴿

Consequently, it is the duty of a Muslim to seek for attaining knowledge in religion, to attend to, reflect on, and benefit from the Qur'an and pay great attention to, study, apply, and memorize the Sunnah as much as possible. When a person neglects these two basics, it is an indication that Allah (Exalted be He) did not will good for him. They are doomed since their heart is corrupt and deviating from

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the path to guidance. We ask Allah to protect and keep us away from whatever displeases Him!

Dear Muslims, it is incumbent upon us to learn our religion and know its rulings and to attend to, meditate, reflect on, recite, and apply the Qur'an. In addition, we should give great care to, memorize, apply and study the Sunnah along with asking about ambiguous matters. Muslims should ask those who have more knowledge to find out the correct answer. Allah (Glorified be He) says:﴾ So ask the people of the Reminder, if you do not know. ﴿

Moreover, a Muslim can attend knowledge lessons and benefit from them and study with other knowledgeable Muslims to benefit from them and add to himself. In this way, a Muslim can attain comprehension of religion and avoid the characteristics of the negligent and heedless. The Prophet (peace be upon him) said,﴾ "If Allah wills to do good to a person, He makes him comprehend the Din." ﴿

In light of this discussion, a Muslim can realize the merits of Muslim scholars, who have attained much goodness, achieved victory, and found the path leading to happiness and guidance. Anyone deprived of knowledge is deprived of much goodness while anyone endowed with beneficial knowledge is indeed endowed with the means leading to happiness, provided that they fear Allah (Exalted be He) in their knowledge.

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On top of the knowledgeable scholars - after the messengers - are the Sahabah (Companions of the Prophet). They received knowledge perfectly from the Messenger of Allah (peace be upon him), studied the Qur'an and Sunnah, and transmitted what they learned to those after them among the Tabi`un (Followers, the generation after the Companions of the Prophet).

The Sahabah transmitted to those after them the Qur'an with its pronunciation, exegesis, recitation and the Prophet's explanations (peace be upon him). They also conveyed the Hadith they heard or saw the Messenger of Allah (peace be upon him) doing with the utmost honesty and sincerity. Thiqat (trustworthy) narrators among the Tabi`un transmitted Hadith to one another until they reached us preserved without the least doubt in them.

Know that Allah (Exalted be He) provides evidence to His Servants by allowing knowledge to be transmitted by trustworthy narrators from the Sahabah from the Prophet (peace be upon him) to those after them in order to call them to the Truth, warn them against falsehood, and clarify to them the purpose for which they are created i.e. to worship and obey Allah alone.

Thus, Muslims should invoke Allah's Mercy, Forgiveness and Pleasure upon those who have preceded them for benefitting from their knowledge and useful compilations.

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Indeed, they have attained much goodness and knowledge. They comprehended the Qur'an and Sunnah and transmitted whatever knowledge they received.

That is why, as Muslims, we should honor them and be grateful for their efforts and for preserving knowledge and conveying it to people. Let us make use of their useful books and compilations to understand the meanings of the Qur'an and Hadith.

In addition, scholars played an important role in preserving the Sunnah and transmitting it intact to us. The Sunnah includes explanations of the Qur'an, it explains in detail matters mentioned in general in the Qur'an. It also contains the rulings revealed by Jibril (Gabriel) to the Messenger of Allah (peace be upon him). This means that the blessed Sunnah is Allah's Revelation to the Prophet. Allah (Glorified and Exalted be He) has granted the Prophet (peace be upon him) the Qur'an and the like of it, as he himself said,﴾ I have been granted the Qur'an and something like it. ﴿

Therefore, scholars are required to convey and explain the Sunnah to people and guide them to the meanings of the Qur'an and Hadith in lessons, lectures, sermons, and knowledge circles. They should guide, teach, and direct people in all possible ways.

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For this purpose, Muslim scholars have traveled to various countries. They contacted scholars in every city to benefit and learn. For example, during the first generation, some Sahabah traveled from Madinah to Egypt, the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq, Yemen, and other regions to teach and convey knowledge. You find the Sahabah (may Allah be pleased with them) traveling from one country to another

seeking knowledge about a Sunnah (supererogatory act of worship following the example of the Prophet) which they have missed. When they hear that someone knows it, they travel to him to benefit from his knowledge and then convey it to other Muslims among the Tabi`un.

After that, the Tabi`un would do the same and travel from one place to the other seeking knowledge. They comprehended the religion and studied at the hands of the Sahabah asking them about every unclear matter. The Tabi`un acted upon their knowledge and transmitted it to those who came after them. Later, they compiled great books in the fields of Hadith, Tafsir (exegesis of the meanings of the Qur'an), Arabic Language and other sciences of Shari`ah. With the help of these books, scholars were able to guide people, lead them to the right path and teach them how to understand the Qur'an and preserve and understand the Sunnah.

Hence, people abide by the teachings of the Qur'an and Sunnah with sure knowledge, guidance and light. May Allah reward our scholars good, double their reward and benefit us from their knowledge! We seek Allah's Refuge from the evil within ourselves and from our evil deeds!

Moreover, it is of great importance to attend assemblies of knowledge to receive knowledge directly from scholars. It is related in a Hadith that the Prophet (peace be upon him) said,(When you pass by the gardens of Paradise, avail yourselves of them. The Companions asked: What are the gardens of Paradise, O Messenger of Allah? He replied: The circles of Dhikr (remembrance of Allah).)He (peace be upon him) also said,(Whoever travels on a road in search of knowledge, Allah will place them on a path leading to Paradise.)Allah (Glorified and Exalted be He) says:(So ask the people of the Reminder, if you do not know.)

All of these are important points related to Fiqh and Fuqaha'. You should know that knowledge is sought in Masjids (mosques) and by traveling to other countries known for their upright scholars. These are among the ways of acquiring knowledge and the person who does this will be among those mentioned in the Hadith,(Whoever travels on a road in search of knowledge, Allah will place them on a path leading to Paradise.)

Anyone who asks a scholar, travels to a scholar in another country, visits a scholar at home or goes to him at the Masjid (mosque) has indeed gone on a path seeking knowledge.

Furthermore, scholars talked about the methods of preserving knowledge and mentioned writing it down and recording it, as our Salaf (righteous predecessors) and those after them did (may Allah be merciful with them all).

These are some of the ways of acquiring knowledge and attaining it in addition to moving from one country to another, from one Masjid to another, from one assembly to another and from one scholar's house to another, seeking to understand religion. All of these efforts are included in the Hadith that tells,(Whoever travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Book of Taharah (ceremonial purification)

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Section on Water

Types of Water

Q : There has been much discussion on how many types of water there are. Some jurists are of the opinion that water is of two main types: Tahir (ceremonially pure) and Najis (ceremonially impure). Others are of the opinion that there are three types; Tahur (pure and proper for ritual purification), Tahir, and Najis. The question, now: which group of these jurists is correct? I ask Your Eminence to kindly clarify this issue for me.

A. The correct opinion is that Mutlaq (unmixed) water is of two types; Tahur and Najis (ceremonially impure), Allah (the Exalted) states, ﴾ and We send down pure water from the sky. ﴿ **Allah (Exalted be He) also says:** ﴾ (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions) of Shaitân (Satan) ﴿ **To the end of the Ayah (Qur'anic verse).**

The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾ Water is pure and is not defiled by anything. ﴿ **Related by Imam** Ahmad, Abu Dawud **,** At-Tirmidhy **,** and An-Nasa'iy **with a sound chain of narration on the authority of** Abu Sa'id Al-Khudri **(may Allah be pleased with him).**

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The Prophet (peace be upon him), with this reference, means any water that is not changed in taste, smell, or color by any impurities, because if water is changed in any one of these characteristic features, it becomes impure according to Ijma` (consensus of scholars). However, the remaining water after drinking or water mixed with leaves of trees is pure, as these matters do not turn water impure, nor affect its purity so long as it is still considered water.

However, if it is referred to as something else like milk, coffee, tea, etc., it does not retain the name of water or its characteristics immediately after being mixed; though it is still pure in itself in spite of mixing with these elements which do not turn it impure.

Muqayid water like rose water, water of grapes, and water of pomegranate is called Tahir but not Tahur. Thus, it is not permissible to use it for removing major and minor ceremonial impurity or any other kind of impurities. It is not included within the realm of Islamic legal evidence that allows using water for purposes of cleansing and purifying. Shari`ah (Islamic law) specifies only pure water for purposes of cleansing and ritual purification like rain, seawater, river water, and spring water.

May Allah grant us success!

The ruling on Taharah (ceremonial purity) of water that is less than two Qullahs of water (about 270 liters) if mixed with Najasah (ceremonial impurity)

Q : Does water become impure, when it is less than two Qullahs and is mixed with something impure like urine or excrement?

A : Jurists have differed regarding the ruling on this water.

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Some of them are of the opinion that if water is less than two Qullah in volume and is mixed with something impure, it becomes impure even if its color, taste, or smell does not change. This is supported by the statement of the Prophet (peace be upon him): (When there is enough water to fill two Qullahs (270 liters), it carries no impurity.) **According to another report:** ("It will not be defiled.") **Related to Imam Ahmad and the four of Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). Ibn Khuzaymah, Ibn Hiban, and Al-Hakim ranked it as Sahih (authentic).**

They are of the opinion that this Hadith indicates that if water is less than two Qullahs in volume, it becomes impure when mixed which something impure, even if its characteristic features are not changed.

Some other scholars are of the opinion that reliance on the implied meaning is not reliable enough.

The correct opinion is that the volume of water, which is less than two Qullahs does not become impure except when its characteristic features are changed, as that which is up to two Qullahs relying on the statement of the Prophet (peace be upon him): (Water is pure and is not defiled by anything.) **Related by Imam** Ahmad, **,** Abu Dawud **,** At-Tirmidhy **,** and An-Nasa'y **with an authentic chain of narration from the Hadith of** Abu Sa'id Al-Khudri **(may Allah be pleased with him). The Prophet (peace be upon him) specified two Qullahs to indicate that the volume which is less than this amount needs much examination and care, because it absolutely becomes impure according to the above mentioned Hadith of** Abu Sa'id Al-Khudri.

It could be deduced that the extremely small quantity of water is likely to be changed by impurity. That is why it should be disposed of and take care not to use it. It was authentically reported that the Prophet (peace be upon him) said: (When a dog licks a utensil belonging to any one of you, (whatever is in it) should be thrown away and then (the utensil) washed seven times.) **Related by Muslimin his Sahih.**

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This Hadith indicates that vessels, which people commonly use, are often small in size and easily affected by the saliva of dogs and of holding impurities even if these impurities are small. Thus it is obligatory to pour out what they contain if any Najasah (ceremonial impurity) that falls into it as a means of caution and avoiding doubt in accordance with the statement of the Prophet (peace be upon him) (Leave what causes you doubt and turn to what does not cause you doubt.) **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ("Whoever guards against doubtful matters keeps his religion and honor blameless...")**.**

May Allah grant us success!

Wudu' with water mixed with mud and foliage

Q: We were sitting beside a brook where water was mixed with mud and foliage. Is it permissible to perform Wudu' (ablution) using this water?

A: It is permissible to use this water for Wudu', Ghusl (ritual bath following major ritual impurity) and drinking, for it still retains the characteristics of water, and hence it remains pure, unchanged by the mud and foliage which fall into it.

May Allah grant us success!

Performing wudu' with water collected in a pot under a tap

Q: Sometimes, I perform Wudu' (ablution) and collect the water falling in a pot. What is the ruling on performing Wudu' using the water collected in this pot. Is Salah (Prayer) valid if I perform Wudu' with this water?

A: The water collected in a pot after one performs Wudu' or Ghusl (bath following major ceremonial impurity) is considered Tahir (pure, but not purifying).

However, scholars differ concerning its purity; is it Tahur (pure and purifying) to perform Wudu' and Ghusl with it or is it just Tahir such as the restricted water like pomegranate water or grape water and the like?

The predominant view is that it is Tahur, based on the general meaning of the Hadith of the Prophet (peace be upon him): (Water is pure and is not defiled by anything.) **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), except Ibn Majah,with an authentic (chain of narrators)). The only exception is water whose color, taste or smell is changed with Najasah (ceremonial impurity). If the water collected is changed in any of these characteristics, it is considered Najis (ceremonially impure) according to Ijma` (consensus of scholars).**

Therefore, it is better not to perform water from the used water to be on the safe side and avoid the scholarly disagreement, for it is likely that some dirt may fall in this water from Wudu' or Ghusl.

May Allah grant us success!

Ruling on performing Wudu' with petrol

Q: Is it permissible to perform Wudu' (ablution) with petrol?

A: This is not permissible, because petrol is not considered water in the literal or the legal terminology. Allah (Glorified and Exalted be He) states: ﴿ and you find no water, perform Tayammum with clean earth ﴾

Petrol does not refer to water in the literal terminology and the term water is not used to refer to it.

May Allah grant us success!

The ruling on performing Wudu' with chlorinated water

Q: A female questioner asks: "In our country drinking water is usually mixed with pure chlorine, which changes its color and taste. Does this affect the purity of the water to be used for Wudu' (ablution)? Please, advise. May Allah bless you!

A: Water changed by pure substances and drugs which are used to prevent what might harm people is acceptable, as long as it is still identified as water even if some changes take place as may happen with water changed with algae, tree leaves, dust that fall into it, and the like.

None of this affects water and it remains pure, unless it is changed

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with things that turn it into something other than water, as in the case of mixing it with something that changes its name from water to milk, tea, or broth; hence it is not permissible to use for Wudu', as it is no longer called water.

In general, water remains water as long as it is identified as such, even if pure substances fall into it like dust, straw and the like. However, water becomes impure when Najasah (ceremonial impurity) changes its taste, color or smell or if it is so little to be affected with the least Najasah, even if it is not noticeable. In this case, it is considered impure and is not permissible for ritual uses.

Chapter on drinking vessels and pots

Using gilded taps and utensils

Q: In some homes, people have gilded taps and utensils. Is it Haram (prohibited) to own or use such things? Please, advise. May Allah reward you the best!

A: It is not permissible to use such things if they are known to be plated with gold or silver. The Prophet (peace be upon him) stated: (Whoever drinks from a vessel of gold or silver is only gulping fire from Hell into his belly.) **(Related by Muslimin his Sahih (authentic) Book of Hadith). He (peace be upon him) also stated:** (Do not drink from silver or golden vessels and do not eat in plates of such metals, for they are for them (disbelievers) in this life and for you in the Hereafter.) **(Agreed upon by Al-Bukhari and Muslim)**

Moreover, using such objects is considered extravagance and squandering wealth.

May Allah guide all Muslims to what brings about their reform and safety and keep them away from all evil! He is All-Hearing, All-Responding!

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Eating and drinking from gilded vessels

Q: Is it Haram (prohibited) to use a vessel that is gilded but not made of gold? Does the Hadith that forbids eating and drinking from golden and silver vessels apply to those that are gilded?

A: Scholars held the view that the prohibition is equally applied to this as well. The Prophet (peace be upon him) stated: (Do not drink in silver or golden vessels and do not eat in plates of such metals, for such things are for them (disbelievers) in this life and for you in the Hereafter.) **(Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also stated:** (Whoever eats or drinks from a vessel of gold or silver is only gulping fire from Hell into his belly.) **(Agreed upon by Al-Bukhari and Muslim)This version of the Hadith is related by Muslim in his Sahih (authentic) Book of Hadith.It is also related by Al-Daraqutny,who ranked its Sanad (chain of narrators) as Sahih (authentic), from** Ibn `Umar **(may Allah be pleased with them both) in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration):** (Whoever drinks from a vessel of gold or silver or a vessel containing some portion of them is only gulping fire from Hell into his belly.)

His statement (peace be upon him): (Anyone who drinks in a vessel of gold or silver) **is a general prohibition that includes whatever is made of gold or silver or plated with them. This is because that which is plated with gold has the luxury and beauty of gold, thus it is not permissible based on the text of the Hadith. The same ruling applies to small utensils like cups for tea, coffee, and spoons**

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which should not be made of gold or silver. Accordingly, one must refrain from using such vessels.

When Allah provides abundantly for People, they should abide by Allah's Shari`ah (Law) and should not go beyond it. Those who have surplus should give it to needy servants of Allah or spend it in charitable projects and should not waste it extravagantly.

The ruling on eating from doubtful utensils

Q: A.D. from the United States says: It is reported that the Prophet (peace be upon him) forbade eating from utensils of the People of the Book, unless there is a necessity. This is because they may eat pork or drink Khamr (intoxicant) from such containers. Does the vessel of a Muslim who drinks Khamr come under this ruling? Is it permissible to perform Wudu' (ablution) from it? May Allah reward you the best!

A: In the Name of Allah. Praise be to Allah. If you fear that these utensils may have traces of Khamr or pork, you should wash them well, if you need to eat from them. If you do not need them, it is better. Any pot of Muslims or non-Muslims that might have Najasah (ceremonial impurity) should be washed well before eating from it. The Prophet (peace be upon him) stated: (If you do not find other than theirs, wash their utensils and eat from them.) **The same ruling is applied to Wudu'; there is nothing wrong with performing Wudu' from such vessels after washing them well.**

Ruling on eating Kafirs' slaughtered animals and using their utensils

Q: A Somali student studying in China asks: I study in China and I face many difficulties in finding proper food, particularly meat products.

Before I came to China, I heard that Muslims are not permitted to eat from the animals that atheists slaughter, or better say, kill. There is a cafeteria that serves meat to Muslim students at the university, but I am not certain if the animals are slaughtered according to Shari`ah (Islamic law). I am in doubt, but my colleagues are not and eat from them. Is it permissible for Muslims to eat such food?

Also, there is no distinction between the utensils used to serve both Muslims and non-Muslims. What should a Muslim do in this case?

A: It is not permissible for Muslims to eat the slaughtered animals of Kafirs (disbelievers), except those of the People of the Book, i.e. the Jews and Christians. **This ruling applies equally to all Kafirs, whether they are** Magi, **pagans,** Communists **or any other Kafirs. Also, a Muslim is not permitted to eat gravy or anything mixed with their slaughtered animals because Allah (Glorified be He)**

has not made the food of Kafirs lawful to us, except the food of the People of the Book. Allah (Glorified and Exalted be He) says: ﴿ Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. ﴾ **Food of the People of the Book refers to their slaughtered animals, as stated by** Ibn `Abbas **and others.**

There is no blame if Muslims eat their fruits or the like, since they are not included in the unlawful food. Muslims' food is lawful to both Muslims and non-Muslims so long as those who cook the food are true Muslims, worshipping none but Allah, and associating with Him no prophet, Waliy (pious person), deceased person, or anyone or anything else worshipped by Kafirs.

As for utensils, Muslims must use utensils other than those in which the food and Khamr (intoxicants) of Kafirs are served. If there are no other utensils, one must wash these vessels, then put Muslims' food in them. It was authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Tha`labah Al-Khushaniy **(may Allah be pleased with him) that he asked the Prophet (peace be upon him) about eating in the vessels of the Mushriks (those who associate others with Allah in His Divinity or worship) and he (peace be upon him) replied:** ﴿ Do not eat in their utensils, but if you do not find (other than theirs) then wash their utensils and eat in them. ﴾

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Chapter on Istinja'

Waswasah about the validity of Wudu'

Q: After urinating, some drops of urines drip for a few minutes and then stop. I place a piece of handkerchief inside the urethral opening at the tip of the penis, is this right?

A: You must perform Istinja' (cleansing the private parts with water after urination or defecation) well and should not hasten allowing the urine drops to stop. You should then perform Wudu' (ablution) and need not place a piece of handkerchief in the urethral (penis) opening.

You must resist these Waswasah (insinuating thoughts from Satan) until they ultimately subside, In sha'a-Allah (if Allah wills). It is best to sprinkle water on your penis after performing Wudu' to end these doubts and deem what you might find afterwards as the pure water you sprinkled earlier. This will help you overcome these insinuations, In sha'a-Allah.

May Allah grant us success!

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Ruling on Performing Istinja' with Zamzam water

Q: Is it permissible to perform Wudu' (ablution) with the water of Zamzam (a well near the Ka`bah)?

A: The water of Zamzam is revered and blessed according to the Sahih (authentic) Hadith. It was reported inthe Sahih (Book of Hadith) of Muslimthat the Prophet (peace be upon him) stated concerning the water of Zamzam: (It is blessed; it is food that nourishes.) **Another narration reported by Abu Dawud through a good Sanad (chain of narrators) adds,** (and a cure for disease.) **This Sahih Hadith refers to the virtue of Zamzam water; stating that it is food that nourishes and a cure for disease. The Sunnah (whatever is reported from the Prophet) is to drink from it as the Prophet (peace be upon him) did. It is permissible to also use it to perform Wudu', Istinja' (cleansing the private parts with water after urination or defecation) and Ghusl (bath following major ceremonial impurity) if necessary.**

It was authentically reported that water sprang from between the fingers of the Prophet (peace be upon him) and the people used it to meet their needs; they drank, performed Wudu', washed their clothes and performed Istinja'. All of this took place.

The water of Zamzam is not like the water that sprang from among the fingers of the Prophet (peace be upon him), for there can be nothing superior to that, but both kinds of water are blessed. So if it was permitted to perform Wudu', Ghusl, Istinja' and wash clothes from the water that sprang from between the fingers of the prophet (peace be upon him), it is permissible also to use the water of Zamzam in the same ways. In any case, it is good and pure water that is recommended for drinking. However, there is nothing wrong with performing Wudu', washing clothes or performing Istinja' with it if necessary, as we mentioned above.

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It was authentically reported that the Prophet (peace be upon him) stated: (The water of Zamzam is for whatever it is drunk for.) **The Sanad of this Hadith is weak. However, its meaning is supported by the Sahih Hadith mentioned above. All praise is due to Allah.**

Ruling on performing Wudu' inside the bathroom

Q: What is the ruling on performing Wudu' (ablution) in the bathroom?

A: There is nothing wrong with performing Wudu' in the bathroom, if necessity calls for it. You should pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") when beginning Wudu', as Tasmiyah is Wajib (obligatory) according to a group of scholars and a stressed Sunnah (supererogatory act of worship following the example of the Prophet) according to the majority; consequently, it is not to be neglected. The person performing Wudu' may pronounce it and the condition of Karahah (reprehensibility) is eliminated, because Karahah is eliminated in situations where there is necessity to pronounce Tasmiyah. Thus, a Muslim is ordered to pronounce Tasmiyah at the beginning of Wudu' and then proceed.

As for Shahadah (Testimony of Faith), it should be pronounced outside the bathroom, because this is a place for relieving oneself. When you finish Wudu', you should say Shahadah outside the bathroom. If the bathroom is a place just for Wudu' with no toilet or urinal, then it is permissible to pronounce Shahadah, because it is not a place for relieving oneself.

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Du`a' of entering the bathroom

A questioner from Al-Madinah says, when I enter the bathroom, I recite the Du`a' Ma'thur (supplication based on transmitted reports) which reads,** ( O Allah, I seek Refuge with You from Al-Khubth and Al-Khaba'ith. ) **Should the word Al-Khubth be spelled out as this or as Al-Khubuth or are they both correct? What is the meaning of this Du`a'? Should this Du`a' be said inside or outside the bathroom? If I forget to say it before entering the bathroom, may I say it inside? Should this Du`a' be said out loud inside the bathroom? What should I say when coming out of the bathroom? Is this Du`a' prescribed when entering the bathroom or just when relieving oneself?

A: It is authentically reported that when entering the bathroom, the Prophet (peace be upon him) used to say:(O Allah, I seek Refuge with You from Al-Khubth and Al-Khaba'ith.)**It is spelled out as Al-Khubth or Al-Khubuth; both are correct. It means seeking refuge from all evil and wicked deeds. Some scholars interpret it as meaning male and female devils. If you are in the desert, you should say this Ta`awwudh (seeking refuge with Allah) when relieving oneself. This Ta`awwudh should be said before, not after entering the bathroom.**

It is prescribed after coming out of the bathroom or relieving oneself in the desert to say, Ghufranak (I ask You Allah for forgiveness.)

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The wisdom here - and Allah knows best - is that Allah bestows upon you food and drink as well as the ability to relieve yourself. A servant may neglect offering thanks, so we should seek Allah's Forgiveness when relieving ourselves after enjoying the blessings of food and drink. Allah loves that His servants thank Him for His Blessings and seek His Forgiveness of their sins. Allah (Glorified and Exalted be He) says:(Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.)

The ruling on entering the bathroom with a thing bearing Dhikr or Ayahs

Q: Sometimes, I enter the bathroom carrying papers containing Dhikr (Remembrance of Allah) and Ayahs (Qur'anic verses); am I to blame for this?

A: It is Makruh (reprehensible) to enter the bathroom with anything bearing Dhikr, for it is authentically reported that the Prophet (peace be upon him) used to take his ring off before entering the bathroom, because on the ring was engraved, 'Muhammad is the Messenger of Allah.' However, if you cannot find a secure place to keep your papers till you come out of the bathroom, there is nothing wrong if you enter the bathroom with these papers. Allah (Glorified and Exalted be He) states: ﴿ while He has explained to you in detail what is forbidden to you, except under compulsion of necessity ﴾ **(Surah Al-An`am). If Allah allows the prohibited in case of necessity, the Makruh is more likely to be permissible in case of necessity.**

May Allah grant us success!

The ruling on Entering the bathroom carrying invocations and supplications

Q: I keep a booklet in my pocket which has invocations and supplications for daily life and spiritual matters and I take it with me while performing Wudu or answering the call of nature. Is there anything wrong with this?

A: It is better not to take such booklets with you into the bathroom, as it is Makruh (reprehensible) according to a group of scholars. However, if you cannot leave it outside the bathroom, you are free from blame.

May Allah grant us Success!

The ruling on entering the bathroom carrying a Mushaf in one's pocket

Q: I keep a Mushaf in my pocket to read the Qur'an everywhere and I enter the bathroom with it. Is there anything wrong with this? Sometimes, I write some Ayas (Qur'anic Verses) on a paper for revision and after memorizing them I tear it up and throw it in the trash bin. Is this wrong? Please, advise! May Allah reward you the best!

A: Entering the bathroom while carrying the Mushaf is not permissible except when necessary. [For example,] if you fear lest it should be stolen, you may take it with you.

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As for tearing papers on which you have written Ayahs to memorize, they are to be torn into a very small pieces that leave no trace of the Ayahs and should be buried in clean pure soil or be burnt.

Mental remembrance of Allah is prescribed at all times and all places including lavatory and elsewhere

Q: One should mention Allah at all times and everywhere excepting certain forbidden places like the lavatory. Should a person totally abstain from the remembrance of Allah in the lavatory even in his heart?

A: Mental remembrance of Allah is permissible at all times and in all places even in the lavatory. However, it is undesirable to verbalize it in the lavatory and such places except when saying Bismillah (in the Name of Allah) upon beginning Wudu' outside the lavatory because it is obligatory according to some scholars and it is a stressed Sunnah according to the majority of scholars.

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Is the validity of Wudu' depending on performing Istinja'

Q: Is performing Istinja' a condition for the validity of Wudu'?

A: It is not a condition to perform Istinja' for every Wudu'. However, Istinja' is performed for purification from urine and stool. As for the things that break the Wudu' such as passing wind, touching the private parts, eating camel meat, or sleeping; they do not require Istinja' and it is enough to perform Wudu' by washing the face and hands (forearms) up to the elbows, wiping over (by passing wet hands over) the head, and (washing) the feet up to ankles as Allah, (Glorified and Exalted be He) says, ﴾ O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. ﴿

The ruling on the wudu' of someone who discharges Madhi or Wadi after urination

Q: We received this message from Mr. M.`A.M.A. who is an Egyptian and lives in Riyadh. He says, I discharge Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) after urination, what is the ruling on my Wudu' (ablution)? What is the proper manner of Wudu' in such a case? Note that I squeeze my penis

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after Istinja' (cleansing the private parts with water after urination or defecation) and someone told me that this is legally wrong and medically harmful. Therefore, I used to put tissues (on my penis) and wait for a while (to make sure there is nothing inside it), but sometimes when I hear the Adhan and I need to urinate so I just perform wudu' and pray. This makes me feel that my prayer is incomplete.

A: You should not exaggerate in this matter, squeezing the penis is dangerous and it causes enuresis and also causes insinuation. After urination, perform Istinja' or Istijmar (cleansing the private parts with a hard material after urination or defecation). Squeezing the penis is not necessary and it is impermissible, for it causes insinuation and enuresis. So, you should be careful and after urination perform Istinja' with water, or Istijmar with rocks and the like three times or more and this is enough. The white fluid that is discharged after urination takes the same ruling as urine. It may be Madhi or Wadiy (a thick white secretion discharged after urination), which you merely wash with water. But if it was Madhi that is usually emitted when there is sexual arousal, then you should wash your penis and testicles as narrated in the Sunnah.

However, any white fluid, other than Madhi and Wadiy, takes the same ruling of urine that only requires washing the penis and this is sufficient. Praise be to Allah.

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The ruling on urinating while standing up

Q: Is it permissible to urinate while standing up?

A: There is nothing wrong with urinating while standing up, especially when necessary so long as the place is covered and no one can see your private parts and the spray of the urine should not touch you. It is narrated by Hudhayfah **(may Allah be pleased with him) that** (The Prophet (peace be upon him) came to the dumps of some people and passed urine while standing.)**.**

However, it is better to urinate while sitting down because the Prophet (peace be upon him) did so often and because this conceals the private parts and guards one from the spray of urine.

The ruling on facing the Qiblah or turning one's back to it when answering the call of nature

Q: What is the ruling on facing the Qiblah or turning one's back to it when answering the call of nature, taking into consideration that in some houses the toilets were designed in the direction of the Qiblah. Please, advise. May Allah reward you!

A: It is not permissible to face the Qiblah or turn one's back to it when answering the call of nature if one is in the desert, because the Prophet (peace be upon him) forbade this in the Hadith narrated by Abu Ayyub Al Ansari **(may Allah be pleased with him) and in other Hadiths.**

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As for houses, there is no problem because it was narratedin the Two Sahih (authentic) on the authority of Ibn 'Umar(may ALlah be pleased with them both) who said:﴿ I saw the Prophet (peace be upon him) in the house of Hafsah answering the nature's call directing towards Al-Sham (The Levant) turning his back to the Ka'bah ﴾**.**

May Allah grant us success!

Washing the private parts when performing Istijmar

Q: Is it compulsory to wash all the posterior and anterior private parts for wudu (ablution) or is it enough to wash the anterior?

A: It is obligatory to wash all the posterior and anterior private parts after passing urine and stool but if nothing passes out and one just breaks wind, sleeps, touches the private parts, or eats camel meat, Wudu is enough by washing the face and hands (forearms) up to the elbows, wiping (by passing wet hands over) the head, and (washing) the feet up to ankles. Istinja' (cleansing the private parts with water after urination or defecation) in this case is not obligatory because no urine or stool passed out. If urine only passes out, it is enough to wash the end of the penis and clean it from urine without washing your anus if nothing passes out from it. One should merely perform Wudu as previously mentioned and Madmada (rinsing the mouth) and Istinshaaq (snuffing water in the nose) are included in washing the face.

May Allah grant us success!

The ruling on Istijmar with tissues and with one pebble

Q: What is the ruling on Istijmar (cleansing the private parts with a hard material after urination or defecation) with tissues and is one rock enough for Istijmar?

A: It is permissible to use all pure matters in Istijmar for purification such as pebbles, bricks, clean tissues and papers not inscribed with the Name of Allah; however, bones and dung must be avoided because the Prophet (peace be upon him) forbade using them for Istinja' (cleansing the private parts with water after urination or defecation) stating: (They do not purify.) **It is also recorded in Sahih Muslim on the authority of Salman Al Farisi(may Allah be pleased with him) who said:** ("He (i.e. the Prophet, peace be upon him) forbade us to face the Qiblah when defecating or urinating, or to cleanse ourselves (after urination or defecation) with the right hand, or with less than three stones, or with dung or bones.")**.**

It is also reported in Sahih Muslim from `Abdullah Bin Mas'ud(may Allah be pleased with him) who said: ("The Messenger of Allah (peace be upon him) forbade Istinja' (cleansing the private parts after urination or defecation) with bones or dung") **and said,** (These are the foodstuffs of your brothers from among the Jinn.)**.**

It is unacceptable to use less than 3 stones for Istinja' for the Hadith narrated by Salaman **and other Hadiths mentioned on this issue. If three stones are not sufficient, one should use a fourth one or even more until completely cleansed.**

May Allah grant us success!

Chapter on Sunan Al Fitrah

Wearing fragrances known as cologne

Q: Is it permissible to use fragrances known as cologne that contains alcohol?

A: Using fragrances known as "cologne" containing alcohol is not permissible because it has been medically proven that the alcohol it contains is an intoxicant. Thus, it is prohibited for both men and women, but it does not invalidate Wudu' (Ablution).

As for the prayer, the majority of scholars hold that intoxicants are Najis and whoever prays while wearing intentionally something Najis invalidates his prayer.

Some scholars hold that intoxicants are not Najis. Thus, it is evident that if a person prays while he wears such colognes on his clothes or body out of forgetfulness or ignorance or due to his belief that they are pure, his prayer is valid.

It is safer to wash the perfumed part of the clothes or the body to avoid the difference between scholars. If there is a kind of cologne without alcohol, it is permissible to use it, for the rule follows its cause; when it exists, the rule takes place and vice versa.

May Allah grant us success!

The ruling on offering perfume to female guests

From `Abdul `Aziz Bin `Abdullah Ibn Baz **to the honored sister F.F.,**

may Allah protect her!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Concerning your question registered with the General Secretariat of the Council of Senior Scholars no. 4253 dated 19/8/1412 A.H. wherein you ask a number of questions:

The ruling on offering perfume and incense to the female guests following the habits of your home country?

A: There is no harm if the women you perfumed do not go to the market after leaving your house and go directly to their homes in cars, or if their houses are close and they do not intermix with Ajanib (men lawful for a woman to marry)on their way home.

Otherwise, apologize to them and tell them that it is not permissible for women to be perfumed in the presence of Ajanib (men lawful for the woman to marry), because the Prophet (peace be upon him)

forbade this for the Fitnah (temptation) involved.

May Allah grant us all success! He is All-Hearer and Responsive

As-salamu `alaykum warahmatullah wabarakatuh

The ruling on women wearing perfume when going out

Q: Sister N.M.S. from Casablanca in Morocco asks: Is it permissible for a woman to wear perfume when going to school, hospital, or while visiting her relatives and neighbors?

A: There is nothing wrong with this, if she is going to a female gathering where there are no men . However, it is not permissible to go out perfumed to the markets and intermingle with men. The Prophet (peace be upon him) stated: ﴾ If any woman wears incense, she should not attend the night prayer with us. ﴿ **There are also other Hadiths on this issue because when a perfumed woman passs by men on the streets and in gatherings such as mosques, she causes Fitnah (temptation). She should also cover herself and avoid Tabarruj (dressing immodestly) because Allah states:** ﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance ﴿ **Tabarruj also means the display of women's beauty like her face, hair, and other parts of her body. May Allah grant us success!**

The ruling on applying perfume containing alcohol

Q: What is the ruling on applying perfume containing alcohol?

A: The basic rule is that perfume is lawful to use unless it contains something that prohibits its use such as intoxicants, substances that may cause intoxication if taken in large quantities, or Najis (impure) substances. Perfumes, other than that, like `ud (a name of perfume), ambergris, and musk are in general lawful to use.

Therefore, if it is established that a perfume contains some prohibited substance as intoxicants or Najasah (impurity), it should be avoided. Cologne comes under this ruling; it has been medically proved that it contains a lot of alcohol, which is an intoxicant.

Thus, such perfumes should not be used unless there are alcohol-free types. There are many lawful perfumes that are enough. In this manner, any beverage or food that includes an intoxicant substance must be abandoned. This is in accordance with the Prophet's Hadith, (If a large amount of anything causes intoxication, a small amount of it is prohibited.)

May Allah grant us success!

Women wearing strong perfumes, especially when leaving home

Q : What is the ruling on using perfume like musk, `ud (a name of perfume), rose scent, and the like by a woman especially when leaving home? What is the ruling on a woman who incenses and perfumes her female visitors as a way of showing them hospitality?

A: It is prohibited for women to go out while wearing perfume. She has no right either to do that to herself or to her female visitors and guests. Rather, she should excuse herself telling her guests the ruling of Shari`ah on this matter. This way she would be nice to her guests without doing something Haram (unlawful).

The ruling on women going out while wearing perfume

Q: What do you think of a woman who gives another woman a bottle of perfume as a gift, bearing in mind that the recipient goes out wearing this perfume? Is the giver of the gift sinful?

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A: There is no problem in giving perfume as a gift to a woman, because gifts cause amity and love and the giver is rewarded for that. If the woman, who took the gift, uses the perfume in an unlawful way, she will be sinful. However, if the woman who gives the gift knows that the other wears perfume while going out, it will not be permissible to give the gift because this will be a kind of helping in sin and transgression while Allah (Exalted be He) says, ﴾ but do not help one another in sin and transgression. ﴿

The ruling on the remaining scars of tattoos on the skin and gold teeth after knowing of their prohibition.

From `Abdul `Aziz ibn `Abdullah ibn Baz **to the honored brother: M.'A**

May Allah safeguard him!

As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your question to the Department of Scholarly Research and Ifta' registered under number 207, on 12/1/1409 A.H, in which you ask about the ruling on the scars of tattoos left on human body after knowing of the prohibition of tattoos. You also asked about Muslims keeping gold teeth in their mouths which were implanted while being ignorant of its ruling. The removal of a gold tooth after knowing they are prohibited for male Muslims leaves an unsightly gap in the mouth; what should one do?

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A. Be informed that creating tattoos anywhere on the human body is Haram (prohibited), as stated in the statement of the Prophet (peace be upon him) who said: ﴿ Allah has cursed women who artificially lengthen (someone else's) hair and those who have their hair lengthened; and those who tattoo (someone else) and those who get themselves tattooed. ﴾ **If a Muslim creates a tattoo while being ignorant of the prohibition, or was tattooed while being a child, they must have it removed. However, if it is difficult or harmful to remove this tattoo, one needs only to repent and ask Allah for forgiveness without being held accountable for the remaining tattoo.**

Implanting gold teeth unnecessarily is not permissible, because wearing gold is prohibited for male Muslims, unless there is an urgent need to do so.

According to your question, you implanted this gold tooth for beautification purposes, therefore, you must remove if you can replace it with a permissible material.

May Allah guide us all to do what pleases Him!

As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

The ruling on Female Circumcision

Q: What is the ruling on Female Circumcision?

A: Circumcision is one of the characteristics of the Fitrah (natural disposition) which distinguish Muslims. It was narratedin the Two Sahih (authentic) books on the authority of Abu Hurayrah(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,﴾ Five practices are (characteristics) of the Fitrah: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits. ﴿

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He (peace be upon him) started with circumcision and said it is one of the characteristics of Fitrah.

Islamic circumcision is defined as cutting off the foreskin covering the glans only. However, removing the skin covering the penis or skinning the entire penis, as savagely practiced by ignorant people is an illegal devilish practice. It is a sign of ignorance and torture to the circumcised person. It is further against the Sunnah of Prophet Muhammad (peace be upon him) and the Islamic Shari`ah which came with easiness and protection of lives. This kind of circumcision is forbidden for many reasons including:

1. According to the Sunnah, only the foreskin covering the glans should be removed.

2. [Skinning the penis] is considered a type of torture and a deformation of the human body which the Messenger of Allah (peace be upon him) forbade; he also forbade tying animals to kill them or to mutilate them. Thus, torturing people is, a fortiori, a greater sin.

3. This is the opposite of goodness and kindness which were stressed by the Messenger of Allah (peace be upon him) in his words:﴾ Verily, Allah has enjoined goodness to everything. ﴿

4. This could lead to the death of the circumcised person, which is prohibited. Allah (Exalted be He) says,﴾ and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh) ﴿**Allah (Glorified be He) also says:**﴾ And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. ﴿**Thus, scholars said that circumcision is not obligatory on the aged if it is risky.**

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As for gathering the people (males and females) and the boy stands before them undressed, this is Haram (prohibited), because such a thing exposes `Awrah (private parts of the body that must be covered in public); in fact Islam enjoins covering `Awrah and prohibits exposing it.

Likewise, the gathering of men and women on this occasion is impermissible to prevent Fitnah (temptation); it is also against the rulings of Islam.

Female Circumcision

Q: Shaykh `Abdul-`Aziz Ibn Baz, **the General Mufty of the Kingdom of Saudi Arabia,**

May Allah protect you!

Some Muslim countries practice female circumcision, believing this is a Fard (obligatory, based on a definitive text) or Sunnah (a commendable act).

Al-Majallah Magazine is preparing a piece about the topic and due to its importance, we would like to know from you the Shar`y (Islamic) opinion in this regard.

We truly appreciate your cooperation and wish you all health and success.

Regards, the deputy editor.

A: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Female circumcision is a Sunnah just like male circumcision provided that it is conducted by a skilful

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male or female doctor. The Prophet (peace be upon him) said, ﴾ "There are five practices of the Fitrah (Islamic practices of personal hygiene): Circumcision, shaving the pubic region, trimming the mustache, cutting the nails, and removing hair from the armpits." ﴿ **(Agreed upon by Al-Bukhari and Muslim)**

May Allah guide us all to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh.

Female circumcision is an act of Sunnah

Q: Someone from America asks: What is the ruling on female circumcision? Are there any criteria for it?

A: In the Name of Allah. All Praise be to Allah!

Female circumcision is Sunnah (a commendable act) provided that it is conducted by a skillful male or female doctor. The Prophet (peace be upon him) said, ("There are five practices of the Fitrah (Islamic practices of personal hygiene): Circumcision, shaving the pubic region, trimming the mustache, cutting the nails, and removing hair from the armpits.") **(Agreed upon by Al-Bukhari and Muslim)**

The Hadith is equally applied to men and women in all the practices of Sunnah with the exception of trimming the mustache which is for men only.

Shaving a girl's head and circumcising her after birth

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable sister N. S. R. KH.

May Allah protect you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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In reference to your Fatwa request registered in the Departments of Scholarly Research and Ifta' under no. 4312 on 23/11/1407 A.H. in which you ask about female circumcision and shaving a girl's head after birth,

A: It is an act of Sunnah (a commendable act) to shave the male-child head on the seventh day of his birth after giving him a name. However, the head of a girl child should not be shaved. The Prophet (peace be upon him) said, ("`Aqiqah (sacrifice for a newborn) should be offered on the seventh day (after birth) of every male child, his head should be shaved and he is given a name.") **Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a good Sanad; chain of narrators.**

As for female circumcision, it is Mustahab (desirable) and not Wajib (obligatory), according to the generality of the Hadith related in this regard. The Prophet (peace be upon him) said for example, ("There are five practices of the Fitrah (Islamic practices of personal hygiene): Circumcision, shaving the pubic region, trimming the mustache, cutting the nails, and removing hair from the armpits.") **(Agreed upon by Al-Bukhari and Muslim)**

May Allah guide us all to what pleases Him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The ruling on using nail polish; should it be removed upon performing Wudu'?

Q: S. S. from Al-Jawf asks: Is it sinful for a woman to use nail polish? What should she do on performing Wudu' (ablution)?

A: There is no legal evidence that prevents this act but it is preferable not to use it, since it is unnecessary. It may prevent water from reaching the skin during Wudu'

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To sum up, it is preferable to leave it and use Henna as a substitute, for it is better to use what the earlier people used. Yet, if a woman applies it, she should remove it upon performing Wudu', for - as previously mentioned - it prevents water from reaching the skin.

May Allah grant us success!

The ruling on letting the nails grow long and using nail polish

What is the ruling on letting nails grow long and using nail polish on them taking into consideration that I offer Wudu' (ritual ablution) before I put it on and then I remove it after 24 hours?

A: Letting the nails grow long is in disagreement with the Sunnah, as it is authentically reported that the Prophet (peace be upon him) said, (Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the mustaches short, depilating the hair of the armpits, and clipping the nails.)

It is not permissible to leave them without clipping them for more than forty nights according to what is authentically reported from Anas **(may Allah be pleased with him) that he said,** (the Prophet (peace be upon him) told us not to leave trimming mustaches, cutting nails, removing hair from the armpits, and shaving pubic hair for more than forty days.) **Moreover, letting them grow long includes likeness to animals and imitation of disbelievers.**

With regards to wearing nail polish, it is preferable to avoid doing so. It should be removed before performing Wudu', as it prevents water from reaching the nails.

The ruling on letting the nails grow long

Q: Some people let their nails grow until they become very dirty. Is this acceptable in religion? Is their Wudu' (ablution) valid?

A: A person should clip their nails at least every forty days, as it is authentically reported that the Prophet (peace be upon him) ordered people not to delay clipping the nails, shaving the pubic hair, removing the hair under the armpit, and trimming the mustache more than forty days.

It is narrated by Anas **(may Allah be pleased with him), who was a servant of the Prophet, that he (peace be upon him)**(told us to cut the mustaches short, clip the nails, remove the hair under the armpits and shave the pubic hair at least every forty days.)**Related by Imam** Muslim **in his Sahih (authentic) Book of Hadith. It is also related by Imam** Ahmad **,** Al-Nasa'y **and the Six Hadith Compilersin the following wording,**(The Prophet (peace be upon him) told us to clip the nails, cut the mustaches short, shave the pubic hair, and remove the hair under the armpits at least every forty days.)

Men and women should take care of this matter; they should not let their nails, pubic hair or the hair under the armpit grow for more than forty days. However, their Wudu' is valid, and it is not invalidated by the dirt accumulated under the nails.

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Trimming the eyebrows

Q: What is the ruling on trimming the extra hair of the eyebrows?

A: It is impermissible to remove or trim the hair of the eyebrows, for it is authentically reported that the Prophet (peace be upon him) cursed the woman who plucks the eyebrows and the woman who does that for her. Scholars have clarified that trimming the eyebrows falls under Nams (removing hair from the eyebrows).

Removing facial hair for a woman

Q: What is the ruling on removing the facial hair for women?

A: The issue has some clarifications; if it is normal facial hair, it is not permissible to remove it according to the Hadith, "Allah's Messenger invoked Allah's Curse on women who practice Nams (removing hair from the eyebrows) and those for whom Nams is made..."

Nams is to remove the hair of the face and the eyebrows.

If there is extra facial hair that makes woman look ugly such as excessive hair below her nose or on her cheeks, there is nothing wrong with removing it, because it makes her face look unattractive. It is not included in the forbidden Nams.

The ruling on women adding false hair

From `Abdul-`Aziz ibn `Abdullah Bin Baz **to the honorable brother S.A.G.**

May Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your Fatwa request registered in the Department of Scholarly Research and Ifta' number 1265, dated 1/4/1407 A.H., you inquire therein about the ruling on women adding false hair.

A : I inform you that it is impermissible for women to add false hair. There is no difference in that between human and animal hair according to the Sahih (authentic) Hadiths that are prohibiting this act.

It is narrated in the Sahih Book of Muslim on the authority of Asma' bint Abu Bakr(may Allah be pleased with her) that(a woman came to the Messenger of Allah (peace be upon him) and said, "O Messenger of Allah! I have a daughter who has been newly wedded. She had an attack of smallpox and thus her hair fell, may I add false hair to her head?" Thereupon the Messenger of Allah (peace be upon him) said, "Allah has cursed the woman who adds false hair and the woman who asks for it.")**It is also reported on the authority of** Abu Al-Zubayr **that he heard** Jabir ibn `Abdullah **(may Allah be pleased with him) saying,**(The Prophet (peace be upon him) forbade women from adding anything to her head (in the form of artificial hair).)

May Allah guide everyone to what pleases Him! As-salamu `Alaykum Warahmatullah Wabarakatuh.

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Dyeing hair with black color

Q: N. A. M. from Riyadh asks, "Is it permissible for a woman to dye her head hair with black color?

A: It is not permissible for a woman or others to dye white hair with black dye, according to the Prophet's saying, (Change this grey hair but avoid black color.) **(Related by Muslim in his Sahih)**

There is no harm in using dyes other than black or to add henna to the black color so that it does not appear black but a color between black and red.

The ruling on dying and softening the hair by certain creams for women

His Eminence shaykh `Abdul-`Aziz ibn Baz

May Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Some women use creams to soften the hair. They are composed of a mixture of henna and some herbs that have a black-coloring effect. Consequently, what is the ruling on using these creams? It should be known that women use it for softening rather than dying purposes, since there exists amongst them some who already have black colored hair.

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What is the ruling if a black-haired young woman who has some white hairs uses it for softening purposes? Please, advise! May Allah benefit and reward you the best!

`A.Q

A: Wa `alaykum As-salam warahmatullah wabarakatuh.

There is nothing wrong with using this cream to soften the hair as long as the woman applying it has no white hair. However, if she has white hair, it is impermissible to use whatever changes into black, since the Prophet (peace be upon him) said: (Change the color of white hair but avoid black (color))**.**

May Allah grant success to all! As-salamu `alaykum warahmatullah wabarakatuh.

The ruling of Islam on the artificial hair worn on head (wig)

Praise be to Allah. May Allah's Peace and Blessings be upon the messenger of Allah, upon his family, and Companions!

It is related inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Mu`awiyah(may Allah be pleased with him) that(he delivered a sermon on the Prophet's Minbar (pulpit) and took a haircut in the hand of a soldier. Then, he said, "Where are your scholars, O People of Madinah? I heard the Prophet (peace be upon him) forbidding

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such things and saying, "Indeed, the Children of Israel perished when their women wore these things.)According to the report ofMuslim,(Indeed, the Children of Israel were punished when their women wore these things.)

It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the following is the text reported by Muslim from Sa`id ibn Al-Musayyabthat he said,( when Mu`awiyah came to Madinah, he delivered a sermon to us and get out a ball of hair and said, "I thought that no one wear this except the Jews. When the news of this act was conveyed to the Messenger of Allah, he called it, "falsehood".)

According to another narration of Muslim: Mu`awiyah (may be pleased with him) one day said,(You invented an evil dress and the Prophet of Allah (peace be upon him) forbade falsehood.)

Imam Al-Nawawy (may Allah confer mercy on him) said in his commentary on Sahih Muslim when explaining this Hadith, "His saying, "a ball of hair", Al-Asma`y and others said, "It refers to the hair of the forehead or, according to another saying, that of the forelock."

This Hadith clearly forbids wearing the artificial hair called wigs according to what Mu`awiyah (may Allah be pleased with him) mentioned about the Prophet (peace be upon him) in the aforementioned authentic Hadith concerning the ruling on forelock which applies to wigs that women are wearing today, which is more confusing than those specified by Mu`awiyah (may Allah be pleased with him). It may be what the Prophet (peace be upon him) attributed to the Children of Israel. It is less confusing, rather it is even more tempting

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and worse lie. It leads to the same evils of the forelock. Concerning this ruling, there is no difference between male and female, as the underlying reason is equally applied to both of them.

Accordingly, wigs are prohibited out of four aspects:

First: Wigs are included in the matters that the Prophet (peace be upon him) forbade. The mood of negative command originally conveys prohibition according to Allah's Saying,(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.)**The Prophet (may Allah's Peace and Blessings be upon him) also says:**(Whatever I forbid you to do, avoid it and whatever I command you to do, do as much of it as you can.)**This Hadith isagreed upon its authenticity i.e. reported by Al-Bukhari and Muslim.**

Second: Wigs are forms of falsehood and deception.

Third: Wearing wigs implies imitation of the Jews. **It is authentically reported that the Prophet (peace be upon him) said,**(Whoever imitates a people is one of them.)

Fourth: Wearing wigs is among the causes of torment and destruction according to the Prophet's saying,(Indeed, the Children of Israel were destroyed when their women wore such things.)

Moreover, it lends support to our argument that wigs are more confusing and deceiving, and worse than adding false hair to hair. It is authentically relatedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)and other books of Hadith that the Prophet (peace be upon him),(cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened.)**The first woman is that who lengthens her hair with an artificial hair. Accordingly,** Al-Bukhary **(may Allah confer mercy on him) mentioned the Hadith narrated by** Mu`awiyah **(may Allah be pleased with him) in the chapter of "lengthening the hair with artificial hair" in order to indicate that wearing the artificial hair calls for the ruling of**

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lengthening the hair with artificial hair which points out his great understanding and deep knowledge and accuracy. May Allah confer His Mercy upon Imam Al-Bukhary!

This is because adding false hair to woman's hair in order to lengthen, thicken, or increase it is a prohibited matter that entails the curse of Allah, for it is deception, fraud, and falsehood. Undoubtedly, wearing some thing such as a wig that stands for the entire hair of head is more deceiving and serious in lie than lengthening the hair. This is so clear, praise be to Allah.

It is compulsory upon Muslims to combat this abominable act, disavow, and abandon it. Similarly, the rulers, may Allah guide them to goodness, should prevent and warn against it in accordance with the sayings of the Prophet (peace be upon him). Preventing these prohibited things reflects the enforcement of the teachings of the Prophet's Sunnah,

removing the causes of temptation, keeping away from the causes of destruction and torment, protecting Muslims from imitating the enemies of Allah from the Jews **and warning Muslims against things that harm them in this worldly life and in the Hereafter.**

Allah is the one whom we invoke to better the Muslims' affairs, grant them religious comprehension, protect them from what contradicts His Shari`ah, and guide their rulers to all that is good for peoples and countries in this worldly life and in the Hereafter. He is the One Who is able to do that.

May Allah's Peace and Blessings be upon Prophet Muhammad, his Family, and Companions!

Ruling on wearing kohl for beautification

Q: A.A. from Cairo, Egypt, asks if it is permissible for a woman to wear kohl?

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A: It is permissible for a woman to wear kohl before women, her husband, and her Mahram (spouse or unmarriageable relative). However, it is not permissible for her to uncover her face or reveal her eyes beautified with Kohl. Allah (Glorified be He) says, ﴿ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴾

It is permissible to use the Burqu` (a face veil), which allows her two or one eye to appear but without wearing kohl before the Ajnaby (a man who is lawful for the woman to marry) like her brother-in-law, her husband's uncle, her paternal cousin, her maternal cousin, etc. whether Muslims or disbelievers.

Advice and warning against shaving the beard

In the Name of Allah. All Praise is due to Allah! May Allah's Peace and Blessings be upon His Messenger, his family, and his Companions!

A l-Madinah Newspaper issued in 16/4/1413 A.H an advertisement entitled, "representatives from Al-Qarah cooperative society to shave the head and the beard for free."

Undoubtedly, this act is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and invitation to committing sins openly and encouraging others to it. It is authentically reported that the Messenger of Allah (peace be upon him) said,﴿ "Trim

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the mustache and let the beard grow to differ from the Mushriks (those who associate others with Allah in His Divinity or worship)." ﴾He (peace be upon him) also said,﴿ "Trim closely the mustache and let the beard grow to be unlike the Mushriks (those who associate others with Allah in His Divinity or worship)." ﴾He also said,﴿ "Trim closely the mustache and grow the beard! Be unlike the magi." ﴾They are all Sahih (authentic) Hadiths.

Therefore, all Muslims should obey the orders of the Prophet (peace be upon him) and beware of disobeying him or imitating the enemies of Allah and His Messenger. It is obligatory upon those who are in charge of Al-Qarah cooperative society and the newspaper to repent to Allah and be careful of such an evil act.

May Allah fix our affairs, protect us all from following the whims and Satan, and from disobeying the orders of Allah and His Messenger. Verily, Allah is the best One to be asked for help.

It is worth mentioning that Muslims have to advise and warn each other against evil things.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and companions!

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A piece of advice to those encouraging the shaving of beards

From `Abdul-`Aziz ibn `Abdullah Bin Baz to the honorable brother, the editor-in-chief of `Ukaz newspaper, may Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It was published in Sha`ban 18, 1393 A.H. on "Mujtama`una (our society)" page, a short article entitled, "Negligence destroys marital life" in which the writer says, "A man might neglect his looks on the weekend by not shaving his beard and so he looks shabby and depressed."

This saying is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is an invitation to contradict the Sunnah. Therefore, I thought that it is my duty to advise you and the Muslims to ward off the punishment [of keeping silent when advice becomes a must].

A wise man knows that the best of generations is the generation of the Messenger of Allah (peace be upon him). The Sahabah (Companions of the Prophet, may Allah be pleased with them) did not shave their beards following the example of the Messenger of Allah (peace be upon him) and in compliance with his commands. The Prophet (peace be upon him) said,﴿ Trim closely the mustache and grow the beard, and be different from the magi." ﴾(Related by Muslim in his Sahih (authentic) book of Hadith).He (peace be upon him) also said,﴿ "Trim closely the mustache and let the beard grow to be contradictory to the disbelievers." ﴾(Agreed upon by Al-Bukhari and Muslim).It is also to avoid contradicting him (peace be upon him). The last generations of this Ummah (nation) will not succeed except with what brought success to the first generations. The blind imitation

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of the enemies of Islam and the abandonment of the teachings of Shari`ah made many people exchange good for evil. They also invite others to shave their beards as the case with the article published in your newspaper. The Prophet (peace be upon him) said in an authentic Hadith,﴿ "Anyone who calls others to (follow the Right) Guidance will have a reward equal to the reward of those who follow him without their reward being diminished at all and whoever invites others to follow misguidance, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect." ﴾

You should beware of publishing anything that contradicts the Shari`ah. Rather, you should publish the Shari`ah teachings and guidance. Your newspaper should be a key to guidance. I did not know of this article until 5/1/ 1394 A.H. and this is the reason for my late reply.

May Allah guide us all to what pleases Him! May He guide us to His Straight Path and protect us from the evil of ourselves and the evil consequences of our deeds!

As-salamu `alaykum warahmatullah wabarakatuh

President of the Islamic University in Al-Madinah Al-Munawwarah

A clear answer to the discussion on

growing and shaving the beard

From `Abdul-`Aziz ibn `Abdullah Bin Baz **to the honorable Shaykh M.D.`A.D.**

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may Allah increase his knowledge and Iman (Faith) and bless him wherever he may be. Amen! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your honorable letter dated 13/10/1394 A.H., may Allah guide you and grant you success. It included that you and some teachers who graduated from Al-Azhar University disputed over the ruling on growing, shaving, and trimming the beards. You did not decide the matter decisively, so you are not convinced of each other's opinion and you want a definite answer concerning this issue.

A: It is authentically reported that the Messenger of Allah (peace be upon him) ordered us to let the beard grow according to the Hadith narrated from Ibn `Umar **and recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).A similar Hadith is also narrated on the authority of** Abu Hurayrah **and recorded by Muslim in his Sahih (authentic) book of Hadith.Other Hadiths were reported in other than the two Sahih Books of Hadith, all of which indicate the obligation of growing the beards and the prohibition of shaving or trimming them. Basically, the 'imperative mood' in any of the Prophet's Hadiths implies obligation while the 'negative mood' implies prohibition. It is impermissible for anyone to interpret texts in a way other than their apparent meaning except with authentic, dependable, and supporting evidence. There is no supporting evidence for those who interpret these Hadiths in a way other than their apparent meaning and claim that they do not indicate the obligation of growing the beard or prohibition of shaving it.**

The Hadith which was recorded byAl-Tirmidhyon the authority of Abu Hurayrah **(may Allah be pleased with him) that**("the Prophet (peace be upon him) used to trim the length and width of his beard")**is false according to the scholars, since its Isnad (chain of narration) includes** `Umar ibn Harun Al-Balkhy **who is accused of lying according to most of the great scholars of Hadith as mentioned by Al-Hafiz** Ibn Hajar

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in his books "Tah-dhib Al-Tahdhib" and "Taqrib Al-Tahdhib". This is also mentioned by Al-Dhahaby **in "Al-Mizan."**

The great scholar Shaykh `Abdul-Rahman Ibn Qasim Al-`Asy **(may Allah be merciful with him) wrote a book about this issue, attached are two copies thereof. I hope that this book and what we mentioned are sufficient.**

May Allah grant you, all our brothers, and us comprehension of His Religion, help us stick to it, and protect us all from misleading Fitnahs (temptation)! Verily, Allah is All-Hearer, Ever Near!

As-salamu `alaykum warahmatullah wabarakatuh

President of the Islamic University in Al-Madinah Al-Munawwarah

Ruling on shaving the hair of the cheeks and leaving the chin

What is the ruling on shaving the hair of the cheek and letting the hair of the chin grow ?

A: According to linguists, the beard is defined as the hair that grows on the cheeks and chin.

Therefore, it is impermissible for a Muslim to remove the hair of his cheeks. Rather, he should let it grow along with the beard, since the Prophet (peace be upon him) said: (Trim closely the mustache and let the beard grow, be different from the Mushriks (those associating others in worship with Allah).) **(Agreed upon by Al-Bukhari and Muslim).He (peace be upon him) had also said:** (Trim closely the mustache and lengthen the beard! Be distinguished from the Mushriks.) **Related by Al-Bukhari (may Allah be merciful with him) in his Sahih.**

Ibn `Umar **(may Allah be pleased with him) said,** (The Messenger (peace be upon him) ordered us to trim the mustache closely and let the beard grow) **(Agreed upon by Imams Al-Bukhari and Muslim).**

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Imam Muslim also related in the Sahih (authentic book of Hadith)on the authority of Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon) said:** (Trim closely the mustache and let the beard grow! Be Distinguished from the magi.)

Therefore, the believers should let the beard grow and have the mustache cut, as ordained by Prophet Muhammad (peace be upon him). This act has a great deal of good and it is a revival of the Sunnah (whatever is reported from the Prophet) and patterning after the Prophet (peace be upon him). It also includes the abandonment of resembling the Mushriks and women.

Therefore, a believer should not be deceived by those who shave their beards, no matter how many they may be. He should not imitate them, since they contradict the purified Shar` (Islamic law) and the order of the Messenger (peace be upon him) whom Allah had sent as a guide, a bearer of glad tidings, and a warner respecting whom Allah (Glorified and Exalted be He) says: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).) **He also says,** (And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.) **Allah (Glorified and Exalted be He) also says** (and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.)(And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.) **There are many Ayahs in which Allah (Glorified be He) urges people to obey Him and His Messenger (peace be upon him) and warns against doing the contrary.**

May Allah grant us success!

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Ruling on letting the beard grow

Praise be to Allah alone. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

To proceed,

Some Muslim brothers asked me the following questions:

1- Is letting the beard grow obligatory or merely permissible?

2- Is it a sin or just misconduct to shave one's beard?

3- Is it permissible to shave off the beard and let mustache grow?

Following is the answer of these questions: It is authentically reported byAl-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadithon the authority of Ibn `Umar **(may Allah be pleased with both of them) that the Prophet (peace be upon him) said,**﴾ Trim the mustaches and let the beard grow! Be distinguished from the unbelievers! ﴿**Moreover,it is related by Muslim in his Sahihon the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**﴾ Trim closely the mustache and let the beard grow! Act against the magi! ﴿**Furthermore,Al-Nasa'y related in his Sunan through an authentic chain of narratorson the authority of** Zayd Ibn Arqam **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**﴾ Whoever does not trim his mustache is not one of us. ﴿**The great and well-known Hadith scholar** Abu Muhammad Ibn Hazm **said, "Scholars are unanimously in agreement that it is obligatory to trim the mustaches and grow beards." End quote.**

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There are many other Hadiths and scholarly discussions in this regard i.e. trimming mustaches and letting the beard grow tall. They are too lengthy to be quoted in this brief note.

The answers of the three questions are evident from the above mentioned Hadiths and the juristic agreement cited by Ibn Hazm. **In brief, growing beards is obligatory and should not be abandoned as the Prophet (peace be upon him) ordered us to do so which indicates obligation. Allah (Glorified and Exalted be He) says:**﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿**The same is equally applied to trimming mustaches. However, trimming it closely is better. Anyway, it is by no means permissible to let it grow too much. Actually, this runs counter to the Prophet's (peace be upon him) commands:**﴾ Trim the mustache, ﴿**,**﴾ Trim closely the mustache, ﴿**,**﴾ Trim entirely the mustache, ﴿**and**﴾ Whoever does not trim his mustache is not one of us. ﴿**The Prophet (peace be upon him) is authentically reported to have said all these four narrations of the Hadith. The last narration stating:**﴾ Whoever does not trim his mustache is not one of us. ﴿**There is a severe threat and strict warning, which requires a Muslim to be on his guard against doing that which Allah (Exalted be He) and His Messenger (peace be upon him) prohibited and to proceed to do that which Allah (Exalted be He) and His Messenger (peace be upon him) commanded.**

It is also inferred that letting the mustache grow too long is a sin and disobedience. Likewise, shaving off and cutting beards short is a sin and disobedience having the effect of decreasing and weakening one's faith. Moreover, it is likely to incur

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Allah's wrath and punishment.

Moreover, the above-quoted Hadiths indicate that letting mustaches grow and trimming beards fall under acting like the magi and disbelievers when it is well-known that acting like them is impermissible. To this effect, the Prophet (peace be upon him) said:﴾ He who copies any people is one of them. ﴿

I hope that my answer be a sufficient and convincing.

May Allah grant us success! May Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

The obligation of letting the beard grow

Q : A questioner from the Kingdom of Morocco says: Is letting the beard grow a necessary character that should be observed by a Muslim?

A : It is obligatory upon a Muslim to let the beard grow without cutting it as a way of obeying the commandment of the master of the earlier and the later peoples, Prophet Muhammad ibn `Abdullah, the Messenger of the Lord of the Worlds. May Allah's Peace and Blessings be upon him. This is because He (peace be upon him) said, (Trim closely the mustache and let the beard grow! Be distinguished from the unbelievers!) **(Agreed upon by Imams Al-Bukhari and Muslim)This Hadith was narrated on the authority of** Ibn `Umar **(may Allah be pleased with them both). Moreover, he (peace be upon him) said:** (Trim closely the mustache and grow the beard! Act against the magi!) **Narrated by Muslim in his Sahihfrom the Hadith of** Abu Hurayrah **(may Allah be pleased with him).**

It is well known that one can only attain all good in this life and in the Hereafter through obeying and following the Messenger of Allah (peace be upon him) and that all evil lies in disobeying Allah and His Messenger and following desires and Shaytan (Satan). Allah (Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.) **Allah also says,** (Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).)(And preferred the life of this world (by following his evil desires and lusts),)(Verily, his abode will be Hell-fire;)(But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.)(Verily, Paradise will be his abode.) **Allah (may He be Praised) condemned the polytheists for following their assumptions and desires. Thus, Allah (Glorified and Exalted be He) says in Surah Al-Najm:** (They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!) **The Prophet (peace be upon him) said:** (My entire Ummah will enter Paradise except for him who refuses, then it was said: O Messenger of Allah , who will refuse? He said, "Whoever obeys me will enter Paradise and whoever disobeys me is the one who refuses") **Narrated by Al-Bukhari in his Sahih.**

There are many Ayahs and Hadiths on the command of obeying Allah and His Messenger and forbidding disobeying Allah and His Messenger (peace be upon him).

May Allah guide all Muslims to obey their Lord, worship Him Alone, and be devoted to Him and follow His Messenger Muhammad (peace be upon him) and hold fast to what the Prophet brought, He is All-Hearer, Ever Near.

An important answer on shaving beards and other sins: Do they invalidate good deeds?

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to his honorable brother, the editor-in-chief of Arab News newspaper,**

may Allah grant him success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have read the translation of what was mentioned in your newspaper (p. 7, issue of Friday, 24/2/1984) in the religious affairs section, as an answer to the following question sent to you by S.R.K. from Jeddah.

The question was as follows: What is the ruling on shaving the beard and mustache? Is there a specific punishment after death for those who shave their beards? Does shaving the beard invalidate the good deeds and the reward of `Ibadah (worship)?

I saw that the answer of the newspaper was insufficient.

The correct answer is to say that growing the beard and trimming the mustache is obligated by the Law-Giver (the Prophet). It was authentically reported that he (peace be upon him) said, (Trim closely the mustache and let the beard grow! Be distinguished from the Mushriks i.e polytheists.) **(Agreed upon by Imams Al-Bukhari and Muslim).It is also related by Muslim in his Sahih (authentic) Book of Hadith,on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,** (Trim closely the mustache and let the beard grow! Be distinguished from the magi.)

These two Sahih Hadiths and others that have the same meaning indicate the obligation of letting the beard grow without ever cutting it and trimming the mustache. No punishment was mentioned for this case. However, a Muslim should obey the orders of Allah (Glorified be He) and His Messenger (peace be upon him), and avoid what they prohibit even if no particular punishment is specified.

It is permissible for the ruler to punish those who violate the commands and prohibitions through the suitable deterring punishment that he might see provided that it is less than the punishment of Hudud (ordained punishment for violating Allah's Law) in order to deter people from committing the things prohibited by Allah (Exalted be He) and transgressing His limits.

It is authentically reported that the Rightly-Guided Caliph `Uthman ibn `Affan **(may Allah be pleased with him) said, "Allah fulfills through the rulers what might not be fulfilled through the Qur'an."**

Those who die in this state are left to Allah's will, like the rest of the sins. He might forgive them if He wants; and He might punish them with what serves them right for their sins, if he wants. Those sins include shaving the beard and letting the mustache grow. Allah (Exalted be He) says, (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) **This Noble Ayah (Qur'anic verse) indicates that all sins less than Shirk (associating others with Allah in His Divinity or worship) are left to Allah's will, which is the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), unlike that of** Khawarij (separatist group that believes committing a major sin amounts to disbelief), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) **and the like people of Bida` (innovations in religion) who followed them.**

Thus, it is deduced that shaving the beard, letting the mustache grow and other sins less than Shirk do not invalidate righteous deeds or their reward.

However, they decrease and weaken one's Iman (Faith). Deeds are only invalidated through Shirk and major Kufr (disbelief), not sins. This is according to Allah's saying (Exalted be He), (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.) **He (Glorified and Exalted be He) also says,** (And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.") **There are many Ayahs that stress the same meaning.**

May Allah guide everyone and grant them success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Forcing students of military academies to shave their beards

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Dear brother, I have received your letter dated 9/10/1988. May Allah increase you in guidance! Your letter states that you have joined the Arab Academy for Science and Technology and Maritime Transport in the Arab Republic of Egypt where the administration of the academy forces students to shave their beards. You ask for advice and guidance in this regard.

Thus, I want to thank you for your concern to ask about what is important for your faith. I ask Allah to grant me and you the proper understanding of His Religion and help us adhere to it.

A: I would like to inform you that it is authentically reported that the Messenger of Allah (may peace be upon him) said, ﴿ Trim closely the mustache and let the beard grow! Be distinguished from the Mushriks i.e. the polytheists. ﴾**[Agreed upon by Imams Al-Bukhari and Muslim,**

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on the authority of Ibn `Umar **(may Allah be pleased with them)]It is also reported in Sahih (authentic) Book of Hadith of Muslimon the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) stated,**﴿ Trim closely the mustache and let the beard grow! Be distinguished from the magi. ﴾

Thus, I advise you to leave this academy and move to another one if you are forced to shave your beard. Allah will make a way for you because Allah (Glorified be He) states,﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. ﴾

You should adhere to piety and repent of having shaved your beard in the past and should not repeat this again. Whosoever repents, Allah will accept his repentance. Allah (Glorified be He) states,﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾

We also advise you to join one of the Saudi universities like the Islamic University in Al-Madinah Al-Munawwarah **or the University of** King `Abdul-`Aziz **in** Jaddah **or Um Al-Qura University** in Makkah **or any other university in the K.S.A.**

I am ready to help you in this issue if you write to me in this regard and attach a copy of your qualifications and a recommendation from his excellence the Chairman of Ansar Al-Sunnah Al-Muhammadiyyah Group in Cairo, **Shaykh** Muhammad `Ali `Abdul-Rahim

In conclusion, I ask Allah to grant success to me, you, and all Muslims and to guide us to what pleases Him, to make the conclusion of our affairs good, and to bless us with good intention and deeds. Verily, He (may He be Praised) is the best to be asked.

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Ruling on a soldier shaving his beard Is smoking similar in ruling to shaving the beard

This letter is from `Abdul `Aziz ibn `Abdullah Bin Baz **to the honorable brother,**

may Allah guide him, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter (may Allah guide you) dated 4/8/1395 A.H. and following are the questions and my answers:

First: What is the ruling on a soldier shaving his beard when commanded? What is the ruling on someone who calls the one who shaves his beard effeminate?

A: It is not permissible to shave the beard or trim it, for the Prophet (peace be upon him) said, ﴾ Trim closely the mustache and let the beard grow! Be distinguished from the Mushriks (those who associate others with Allah in His Divinity or worship)." ﴿ **He (peace be upon him) also said,** ﴾ Trim closely the mustache and let the beard grow! Be distinguished from the magi. ﴿ **Moreover, it is the duty of a Muslim to obey the Messenger of Allah (peace be upon him) in every matter. Allah (Glorified be He) says:** ﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. ﴿ **Those in authority refer to rulers and Muslim scholars who must be obeyed unless their command contradicts Shari`ah (Islamic law). In this case, it is not obligatory to obey them.**

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The Prophet (peace be upon him) said, ﴾ "Truly, obedience is only in what is good." ﴿ **Further, he (peace be upon him) said,** ﴾ "There is no obedience to a creature in matters related to disobedience to the Creator." ﴿ **All praise be to Allah, our government does not command a soldier or anyone to shave their beard, this may be the order of some officials. They are not to be obeyed in this regard and they should be addressed politely until they understand that obeying Allah (Exalted be He) and His Messenger (peace be upon him) takes precedence over obeying anyone else.**

As for preachers who claim that a Muslim who shaves his beard is effeminate, this is the opinion of some latter scholars. Effeminate refers to someone acting like women and it does not mean he is homosexual, as some people may think. Preachers and other people should avoid using this ambiguous term and if they are to use it, they should clarify its meaning to people to avoid any misunderstanding. Moreover, preaching aims at guiding people and directing them to goodness and not to repelling and enraging them.

Second: What is the ruling on smoking? Is it similar in ruling to shaving the beard?

A: Smoking is a prohibited act, since it is among the evils that Allah (Exalted be He) has made unlawful and due to its numerous harms. Allah prohibits smoking when He (Exalted be He) says: ﴾ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ﴿ **He (Glorified and Exalted be He) says about Prophet Muhammad (peace be upon him):** ﴾ he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods) ﴿

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Muslim scholars have interpreted Al-Tayyibat as all useful and nourishing foods and drinks that do not cause any harm. Tobacco does not fit this description, on the contrary, it is harmful and evil. Smoking is more harmful than shaving the beard in some aspects while shaving the beard is more harmful in other aspects. As for shaving the beard, it is an apparent act of disobedience to Allah. People see the person who shaves his beard although the Prophet (peace be upon him) has commanded that it should be let to grow freely and that the mustache should be trimmed.

On the other hand, a person may smoke in private and no one knows about it, unlike shaving the beard. Yet, smoking is more harmful for a Muslim's physical and mental health. It also wastes money compared to shaving the beard. In addition, smoking harms others who are not smoking and thus, harming the smoker and others who have to inhale the smoke.

In general, both smoking and shaving the beard are Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and cause evil and corruption to the community

in addition to their clear contradiction to Shari`ah (Islamic law) and the waste of money. Moreover, the new generation may be brought up to follow the example of those who commit these evils. Consequently, family members and neighbors may do this misdeed.

Ruling on army men forced to shave their beards

Q: I work in the army and I am forced to keep my beard shaved at all times. Is this Haram (prohibited)?

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A: It is not permissible to shave the beard, because the Messenger of Allah (peace be upon him) commanded men to leave it and let it grow in many Hadith Sahih (authentic Hadith). He (peace be upon him) explained that by letting it grow, Muslims are differing from Magi and Mushriks (those who associate others with Allah in His Divinity or worship). Moreover, the Prophet (peace be upon him) had a thick beard and it is obligatory for us to obey him; since following his example in morals and deeds is one of the best acts. Allah (Glorified be He) says: ﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴿ **He (Glorified and Exalted be He) also says:** ﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿ **Allah (Glorified be He) says:** ﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴿

As for smoking and whether it is similar in ruling to shaving the beard, the Prophet (peace be upon him) said, ﴾ "Anyone who imitates a people is one of them." ﴿ **So, if you have to shave your beard in your current job, do not comply. The Messenger of Allah (peace be upon him) said,** ﴾ "There is no obedience to a creature in matters related to disobedience to the Creator." ﴿ **However, if you are forced to shave your beard, quit this job which forces you to do something that displeases Allah. All praise be to Allah, there are many ways to earn a living. Indeed, anyone who abandons something for the Sake of Allah, Allah will compensate them with something better. May Allah grant you success, make things easy for you, and let us and you be steadfast on His religion!**

The obligation of letting the beard grow and the prohibition of cutting or shortening it

All praise be to Allah Alone. May Allah's Peace and Blessings be upon His Messenger, his family, Companions, and all those who follow his guidance!

To commence:

Al-Madinah newspaper published an article in 24/01/1415 A.H. by Shaykh Muhammad ibn `Ali Al-Sabuny **(may Allah forgive us and him) where the Shaykh said:**

Concerning man's shape and appearance, a person should comb his hair, trim his nails, and look after his beard by not leaving it disheveled and disarranged. A person should not thus leave his beard to get so long in a way that frightens children and scares men for exaggeration always brings bad results. Some young men think that it is Haram (prohibited) to mend the beard even by shortening it a little. They thus leave their beards until they are about to reach their navels and they look like the people of the cave:(Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.)**The Shaykh then quoted some narrations from the Prophet (peace be upon him) and** Ibn `Umar **(may Allah be pleased with them both).**

Since the foregoing statement opposes the authentic Sunnah (whatever is reported from the Prophet) as it permits shortening the beard, I think I have to draw people's attention to the big mistakes that the Shaykh (may Allah grant him success) made in his essay. In fact, what has been quoted above contradicts the Sunnah (whatever is reported from the Prophet) explicitly, for it is authentically reported on the authority of Ibn `Umar **(may Allah be pleased with them both)that the Prophet(peace be upon him) said:**(Trim closely the mustache and let the beard grow.)

(Related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and some other Books of Hadith). Another wording for the same Hadith is:(Trim closely the mustache and lengthen the beard! Be distinguished from the Mushriks (those who associate others with Allah in His Divinity or worship).)**According to another narration that is related by** Muslim **on the authority of** Abu Hurayrah **(may Allah be pleased with him), the Prophet (peace be upon him) said:**(Trim closely the mustache and lengthen the beard! Be distinguished from the magi.)

All the foregoing Hadith command Muslim males clearly to let the beard grow, lengthen, and loosen it to be contradictory to the Mushriks and the Magi. Since the imperative mood originally conveys obligation, it is impermissible to violate such obligation unless there is a proof allowing so. However, there is no proof for the permissibility of cutting, trimming, or shortening the beard. On the other hand, Allah (Glorified and Exalted be He) says:(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)**Allah (Glorified be He) also says:**(Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).")**Allah (Glorified and Exalted be He) also says:**(And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).)**There are many other Ayahs (Qur'anic verses) and Hadiths to the same effect.**

In addition, Prophet Muhammad (peace be upon him) said:(My entire Ummah (nation) will enter Jannah (Paradise) except those who refuse, then it was said: O' Messenger of Allah, who will refuse? He said, 'Whoever obeys me will enter Jannah, and whoever disobeys me is the one who refuses.')**(Related by Al-Bukhari in his Sahih Book of Hadith).The Prophet (peace be upon him) also said:**(What I have forbidden to you, avoid it and what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets

that destroyed those who were before you.)(Agreed upon by Al-Bukhari and Muslim).There are many other Hadiths to the same effect.

It is worth mentioning that Shaykh Muhammad Al-Sabuny quoted in support of his view a Hadith that isrelated by Al-Tirmidhyon the authority of Abu Hurayrah (may Allah be pleased with him) to the effect that the Prophet (peace be upon him):(would shorten his beard a little lengthwise and widthwise.)Nevertheless, this Hadith has a weak Sanad (chain of narrators) and it is thus not a Sahih Hadith. Had this Hadith been Sahih, it would have been sufficient proof but this is not the case. The concerned Hadith is not Sahih because its Sanad includes `Umar ibn Harun Al-Balkhy who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Shaykh Al-Sabuny also supported his view by what he mentioned that Ibn `Umar (may Allah be pleased with them both) used to trim his beard in order to keep it always at a fist size. It was said that Ibn `Umar used to do so during Hajj. However, this is not valid proof because it is considered an Ijtihad (juristic effort to infer expert legal rulings) exercised by Ibn `Umar (may Allah be pleased with them both) and evidence is in Hadith which are narrated by him but not in his Ijtihad. Moreover, leading scholars (may Allah be merciful with them all) stated that a prophetic narration which is authentically narrated by a narrator amongst the Sahabah (Companions of the Prophet) or the Tabi`un (Followers, the generation after the Companions of the Prophet) is a valid proof that takes priority over the opinion of the same Sahabi (Companion of the Prophet) or Tabi`y (a person who belongs to the generation after the Companions of the Prophet). I thus hope that Shaykh Muhammad, the writer of this essay, will fear Allah (Glorified be He), repent of what he wrote, and declare this openly in the same newspaper in which he released the concerned essay. According to people of knowledge, returning to the truth is a sign of nobility. People have to return to the truth and this is better for them than persisting in error.

Finally, I ask Allah to help us all including the concerned Shaykh along with all Muslims to have sound understanding of Din (religion) and I ask Allah (Exalted be He) to protect us all from the evils of our own selves and bad deeds, and to set right our hearts and actions. Verily, Allah (Glorified be He) is the Most Generous, the Most Bountiful. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The obligation of letting the beard grow and the prohibition of trimming or shaving it

All praise be to Allah Alone. Peace and Blessings be upon the Messenger and Servant of Allah, our Prophet Muhammad, his family and Companions!

I have received

a question about the ruling on shaving or trimming the beard and whether anyone who shaves it believing it is lawful is a Kafir (disbeliever)? Does the Hadith related on the authority of Ibn `Umar (may Allah be pleased with them both) support the obligation of letting the beard grow and prohibition of shaving it or just the desirability of letting it grow?

A: It is authentically reported from Ibn `Umar **(may Allah be pleased with them both) that the Prophet (peace be upon him) said,** "Trim closely the mustache and let the beard grow. Be distinguished from Mushriks (those who associate others with Allah in His Divinity or worship)." **(Agreed upon by Al-Bukhari and Muslim)The same Hadith was related by Al-Bukhari in his Sahih book of authentic Hadithwith the following wording,** "Trim closely the mustache and lengthen the beard! Be distinguished from the Mushriks." **Further, it is related by Muslimon the authority of** Abu Hurayrah **(may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said,** "Trim closely the mustache and grow the beard. Be distinguished from the magi!

All of these Hadith support the obligation of letting the beard grow freely and the prohibition of shaving or trimming it. The basic rule is that the imperative mood (do) conveys the religious obligation and the imperative negative mood (do not do) conveys the prohibition unless there is evidence specifying otherwise, according to the opinion of Muslim scholars. Allah (Glorified be He) says: And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. **He (Glorified and Exalted be He) also says:** And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

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Imam Ahmad **(may Allah be merciful with him) said, "Fitnah here means Shirk (associating others with Allah in His Divinity or worship)." If a Muslim turns down some of the Prophet's commands, they may deviate from the Truth and perish. There is no evidence in the Qur'an or Sunnah (whatever is reported from the Prophet) which denotes that the command in these Hadith means it is Mustahab (desirable).**

There is a Hadithrelated in Al-Tirmidhyon the authority of Abu Hurayrah **(may Allah be pleased with him) who narrated that the Prophet (peace be upon him)** "used to trim his beard lengthwise and widthwise." **According to Muslim scholars, this is a fabricated Hadith, since the Sanad (chain of narrators) has a man called** `Umar ibn Harun Al-Bulkhy **who is accused of lying. He is the only narrator of this account which contradicts all Hadith Sahih (authentic Hadith). Thus, it is concluded that it is a fabricated Hadith that cannot be taken as evidence to contradict authentic accounts. It is Allah Alone Whose help can be sought.**

There is no doubt that shaving the beard is a greater sin, as it is a complete removal of it and a grave evil that involves acting like women. As for trimming or shortening the beard, it is an evil that contradicts Hadith Sahih but it is less in sin than shaving it. A Muslim who trims his beard is disobedient and not a Kafir, even if he believes it is lawful based on a misunderstanding or due to imitating some scholars.

Anyone who does so should be advised and warned against this evil, since there are differences among scholars as to the obligation of letting the beard grow and the permissibility of trimming it.

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However, I do not know of any scholar who supports the permissibility of shaving the beard. But this does not mean that anyone who believes it is permissible, due to their ignorance or imitation to others, is a Kafir. This is apart from the prohibited matters which are Ma`lum minad-din biddarurah (well-established religious) that have clear evidence. Deeming these matters to be lawful is a major Kufr (disbelief) for anyone who lives among Muslims, while anyone who lives among Kafirs or in the desert away from Muslim scholars, such matters and their evidence should be explained to them. If they insist on deeming it to be lawful, they are considered Kafirs.

For example, committing Zina (premarital sexual intercourse and/or adultery), consuming Khamr (intoxicant), eating pork and the like of these acts known to be prohibited and the evidence supporting their prohibition are clear in the Qur'an and Sunnah. Thus, claiming to be ignorant of their ruling is not acceptable, especially when it is impossible for such person to be ignorant of their ruling, as explained above.

I ask Allah to guide us all to beneficial knowledge and righteous deeds and to grant us the understanding of religion and holding fast to it. I seek Allah's Refuge from misleading trials, for He is All-Hearing and Ever Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Is it permissible to shorten the beard or should it be grown?

Q: I let my beard grow, praise be to Allah, and whenever I meet one of my family or relatives, they speak against my beard and insult me using offensive words. They even ask me to trim it but I insist on letting it grow. Is it permissible for me to trim it or should I let it grow paying no attention to words?

A: It is obligatory upon you to let it grow and become thick out of obedience to the command of the Messenger of Allah (peace be upon him) paying no attention to whatever they say. Rather, you should reject this and remind them of Allah, tell them that this is impermissible and that they, by their behavior, support Satan and follows the satanic way as they call to disobeying Allah. May Allah save us from that. Over and above, the Messenger (peace be upon him) said: ﴾ Trim closely the mustache and let the beard grow! Be distinguished from the Mushriks (those who associate others in worship with Allah). ﴿ **He also said:** ﴾ Trim closely the mustache and lengthen the beard! Be distinguished from the magi. ﴿ **And** ﴾ Keep the beards thick ﴿ **Hence, it is obligatory to grow and lengthen it and disobey whoever calls for shaving or trimming it. We ask Allah to grant us safety.**

This verily confirms the Hadith: ﴾ At the end of time, there will be devils (i.e. evil people) who will invite people to disobey Allah and violate His prohibitions. ﴿ **It is also reported in** ﴾ the Hadith narrated by Hudhayfah (may Allah be pleased with him) which is agreed upon by Imams (Al-Bukhari and Muslim)that when the Messenger (peace be upon him) was asked about evil

that will befall after his death, he (peace be upon him) told him that there will be Du'ah (callers to Islam) standing at the gates of the Hellfire (i.e. leading people to hellfire) and whoever responds to their call, will be thrown by them into it." I said, "O Messenger of Allah! Describe them to us". He said: "They will be from our people and speak our language." ﴿We ask Allah to grant us soundness and safety. Such people and their likes who are mentioned by the questioner are of the same category. Accordingly, we should guard ourselves against them and their call which contradicts the purified Shari`ah.

Allah is the Only One whose Help is sought. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The ruling on letting the beard grow in Islam

Q: I have noticed that there are different opinions on growing the beard. Accordingly, which way of growing the beards conforms to the Shari`ah (Islamic law) and the way of the Salaf (righteous predecessors)?

A: It is authentically reported from the Messenger of Allah (peace be upon him) that he said (Trim closely the mustache and grow the beard! Be distinguished from the Mushrik (those associating others in worship with Allah).) **Related by Imam Al-Bukhari and Imam Muslim in their Sahih (authentic) Books of Hadith. It is also related by the other Imams (may Allah be merciful to them),for this is a Sahih Hadith that was authentically reported from the Messenger of Allah (peace be upon him) according to scholars. It means that a believer should trim his mustache, let his beard grow, and do not snip or shorten it.**

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The Prophet (peace be upon him) also said: (Trim closely the mustache and lengthen the beard! Be distinguished from the Mushriks.) **Related by Imam Al-Bukhari in his Sahih(may Allah be merciful to him). It is also narrated by** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** (Trim closely the mustache and let the beard grow tall! Be distinguished from the magi.) **Related by Imam Muslim in his Sahih.**

All these Hadiths and others mentioned to the same effect indicate that Muslims should trim the mustaches and let the beards grow.

Consequently, Muslims should obey Allah and His Messenger (peace be upon him). Allah (Glorified and Exalted be He) says: (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).") **He (Exalted be He) also says** (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.) **Moreover, the Prophet (peace be upon him) said:** (My entire Ummah will enter Jannah (Paradise) except for him who refuses. It was said: O Messenger of Allah , who refuses? He said: Whoever obeys me will enter Jannah and whoever disobeys me is the one who refuses.) **Related by Imam Al-Bukhari in his Sahih.**

Accordingly, we should obey Allah and His Messenger in everything; Salah (Prayer), Zakah (obligatory charity), Sawm (fast), Hajj, Jihad (fighting in the Cause of Allah), enjoinment of good and forbiddance of

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evil, growing the beards, trimming the mustaches, avoiding Isbal (lengthening and trailing clothing below the ankles) and all that which the Messenger of Allah came with out of obedience to the orders and refraining from the prohibitions. For this is the way to Jannah and happiness. Allah (Glorified be He) says: (These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.) (And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.) **He (Glorified be He) also says:** (Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.")

Therefore, guidance, safety, and success are all in following the Prophet (peace be upon him), obeying his orders, and avoiding his prohibitions. Allah (Glorified and Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.)

Thus, whoever loves Allah and His Messenger should follow him (peace be upon him). Following this Great Prophet and abiding by his teachings is the only way to gain Allah's Love and Forgiveness (Glorified and Exalted be He), enter Jannah, and be saved from Nar (Hellfire).

receiving wages for shaving people's beards is Haram

Q: Some hairdressers receive wages for shaving people's beards, what is the ruling on this?

A: Shaving and trimming the beard is Haram (prohibited). It is a plain Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that a Muslim has neither to do (for himself) nor to help others to do. Accordingly, receiving wages for shaving or trimming the beard is also Haram and is regarded as ill-gotten money. Whoever indulges in such a sin has to make Tawbah (repentance to Allah), give up this act, and be determined not to do it again. If the person was aware of the foregoing ruling, he has to give in Sadaqah (voluntary charity) all the money that he gained through shaving or trimming people's beards. However, if he was ignorant of the ruling; there is no blame on him regarding what he earned in the past but he has to avoid doing the same in the future for Allah (Glorified and Exalted be He) says regarding those who eat up Riba (usury): ﴾ So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein. ﴿

Moreover, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Ibn `Umar **(may Allah be pleased with them both) that the Prophet (peace be upon him) said:** ﴾ Trim closely the moustache, and let the beard grow to be contradictory to the Mushriks (those who associates others with Allah in His Divinity or worship). ﴿**,and according to another narration in the Sahih Book of Hadith of Al-Bukhari,the Prophet (peace be upon him) said:** ﴾ Trim closely the moustache, and lengthen the beard to be contradictory to the Mushriks. ﴿**,and it is related in the Sahih Book of Hadith of Muslimon the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴾ Trim closely the moustache, and loosen the beard to be contradictory to the Magi. ﴿

It is thus Wajib (obligatory) on every male Muslim to adhere to Allah's Command and let his beard grow and lengthen it. He has also to trim closely the moustache. A person should not be misled by the huge numbers of people who contradict such Command and disobey their Lord villainously.

I ask Allah to guide Muslims to all that pleases Him, and to help them to obey Him and His Messenger. I ask Him (Exalted be He) to grant whomever opposes His and His Prophet's commands sincere Tawbah, to help them to hasten to obey Him and act upon His and His Prophet's commands. Verily, Allah is the All-Hearer, the Ever Near.

The ruling on shaving all or part of the beard and dying it black

Q: Some fellow Muslims tend to completely shave their beard. Others leave some hair at its tip or dye it black. However, they all claim that neither the Qur'an nor the Sunnah (whatever reported from the Prophet) has prohibited shaving the beard or dying it black, and that this has not been authentically proven. It should be known that some amongst them observe shaving and dying for they think they are right according to their sayings. We hope that your Eminence would provide us with a conclusive and satisfactory reply to this issue.

Respectfully yours, B.H.A, M.`A.S, and `A.S.M

A: wa `alaykum as-salamu warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from the Hadith of ibn `Umar **(may Allah be pleased with both of them) that the Prophet (peace be upon him) said:** ﴾ Trim well the mustache and let the beard grow! Be different from the Mushriks (those associating others in worship with Allah). ﴿ **According to another narration of** Al-Bukhary: ﴾ Trim well the mustache and lengthen the beard! Be different from the Mushriks! ﴿ **Moreover, it is related by Muslim in his Sahih (authentic book of Hadith)on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴾ Trim well the mustache and grow the beard. Be different from the Mushriks (those associating others in worship with Allah) ﴿ **Muslim also related thatthe Prophet (peace be upon him) said:** ﴾ Change the whiteness of the hair and avoid the black (color). ﴿ **Furthermore, it is related in the Sunan (Hadith compilations classified by jurisprudential themes)on the authority of** Ibn `Abbas **(may Allah be pleased with both of them) that the Prophet (peace be upon him) said:** ﴾ There will be people at the end of time who will dye their hair black like the crops of pigeons; they will not even smell the fragrance of Jannah (Paradise). ﴿ **Related by** Abu Dawud **and** Al-Nasa'y. **This implies a severe threat indicating that this act is one of the major sins.**

May Allah guard us against the causes of His Wrath and protect us from following Satan and evil lusts!

Is it permissible to shave the beard for fear of bad consequences?

Q: Is it permissible for a man to shave his beard if it may expose him to trial?

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A: This is not permissible. Rather, he should fear Allah (Exalted be He) and avoid whatever brings about harm. Bearded men are being singled out because they exceed proper limits and show aggression. No one would confront these men, if they were to follow the Right Path, invite people to Allah and direct them to righteousness, fulfilling their duties and observing Salah (Prayer) without attacking others. In Egypt **and other countries, they only arrest those who form a danger and a threat to the authorities.**

It is obligatory upon each believer to avoid trials. He should fear Allah (Exalted be He), let his beard grow, observe Salah, and advise his fellow brothers with kind words and good manners. He should not attack, beat, insult, or curse people. Allah (Glorified and Exalted be He) states, ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ **Allah (Exalted be He) also says:** ﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾ **When Allah (Exalted be He) sent Musa (Moses) and Harun (Aaron) to Pharaoh, He told them:** ﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾ **The Prophet (peace be upon him) stated:** ﴿ "Kindness is not to be found

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in anything but it beautifies it, and it is not withdrawn from anything but it defects it" ﴾ Kindness, patience, and wisdom must prevail especially in these days apart from violence.

This is because most people are ignorant and prefer this life to the Hereafter. Thus, patience and kindness are necessary until the message reaches them.

May Allah guide us all!

Ruling on shaving the beard for political reasons

Q: A man shaved his beard due to political circumstances. When I asked him why? He replied that he could not work as a Da`y (caller to Islam) at the current time and place except by being clean shaven; is he excused for this?

A: It is not permissible for a Muslim to shave his beard for political reasons or in order to be able to work in Da`wah (calling to Islam). He must let it grow, acting upon the order of the Messenger (peace be upon him) in many of the Sahih (authentic) Hadiths, including his statement: ﴾ "Trim closely the mustache and let the beard grow to be contrary to the Mushriks (those who associate others with Allah in His Divinity or worship)." ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)**

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If he cannot work as a Da`y except by shaving, he should move to another country where he can call to Islam without having to shave his beard. If he has knowledge and insight and acts upon the related Shari`ah (Islamic law) evidences, such as His statement: ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **He (Glorified be He) says** ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿

The Prophet (peace be upon him) stated: ﴾ "Anyone who guides to good will have a reward like that of the one who does it." ﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith)He (peace be upon him) also said to** `Ali ibn Abu Talib **(may Allah be pleased with him) when he sent him to** Khaybar **to call** the Jews **to Islam:** ﴾ Invite them to Islam and inform them of what is obligatory on them from the Rights of Allah, for, by Allah, if Allah guides even one person through you, that is better for you than possessing the red camels". ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)**

The Ayahs (Qur'anic verses) and Hadiths on the obligation of calling to Allah and its merits are so many. People are in dire need of it, for it is the means to enlighten them about their faith and guide them to the means of salvation. Such was the mission of all messengers (peace be upon them) and their followers in righteousness. May Allah grant us success!

Ruling on obeying parents in shaving the beard

From `Abdul `Aziz Bin `Abdullah Ibn Baz **to our dear brother M.G.B. May Allah grant him success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

I have read your letter which includes two questions.

First: the ruling on shaving the beard to obey your father. In reply to your first question,

it is not permissible for you to shave your beard to obey your father. Rather, you should let it grow, acting upon the statement of the Prophet (peace be upon him): ﴿ Trim closely the mustache and let the beard grow! Be distinguished from the Mushriks (those who associate others with Allah in His Divinity or worship). ﴾ **He (peace be upon him) also stated:** ﴿ Submission is obligatory only in what is good (and reasonable). ﴾

Letting the beard grow is Wajib (obligatory) and not Sunnah (supererogatory act of worship following the example of the Prophet) according to the terminology of Fiqh (Islamic jurisprudence), for the Messenger (peace be upon him) ordered this and the basic ruling concerning an order is that it necessitates obligation when there is no reliable evidence that changes the ruling.

Ruling on beard-growing

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our honorable brother, may Allah guide him to what pleases Him, increase his knowledge and Iman (faith), and bless him wherever he is. Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I hope that you and your children are in a state of goodness, and may Allah bestow upon you from His Bounty and guide us to His thankfulness. Indeed, He is the best One to be sought for help.

Your representative told me that you would like me to write to you about the issue of growing the beard. Accordingly, you should know that the Messenger of Allah (peace be upon him) and the Sahabah (Companions of the Prophet) let their beard grow long and thick. It is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said:❪ Trim the moustache and let the beard grow to differ from the Mushriks (those who associate others with Allah in His Divinity or worship). ❫It is also related by Al-Bukhari in his Sahih Book of Hadithon the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said:❪ Keep the beards and cut the moustaches short; be distinguished from the Mushriks. ❫Moreover, it is related in Sahih Muslimon the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:❪ Trim closely the moustache, grow the beard, and be different from the Magian. ❫.

These Hadith Sahih (authentic Hadith) and others with the same meaning prove the obligation that men should let their beards grow long and the prohibition of shaving or trimming them.

You should also know, may Allah protect you, that the Muslim wherever he is and regardless of his status, is obliged to obey the command of the Prophet (peace be upon him), for Allah (Glorified be He) says:❪ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ❫And:❪ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.❫ And❪ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ❫And:❪ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ❫There are many Ayahs (Qur'anic verses) to the same effect.

Hence, it is Wajib (obligatory) upon you to let the beard grow long and thick and call other Muslims to do the same and to obey Allah (Exalted be He) and His Messenger (peace be upon him) in every command or prohibition. It is only through this way that Muslims will achieve happiness and a good end in this life and the Hereafter.

May Allah guide you to what is good for both your religion and your life, to all that benefits the people and their nations. Indeed, He (Exalted be He) is the Most Generous. As-salamu `alaykum warahmatullah wabarakatuh.

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Ruling on Trimming the Beard

Q: What is the ruling on trimming the beard to be the same length?

A: It is obligatory to let the beard grow without cutting it, for it is authentically reported that the Prophet (peace be upon him) stated: ﴾ Trim closely the mustache and let the beard grow! Be distinguished from the Mushriks (those who associate others with Allah in His Divinity or worship). ﴿ **[Reported by Al-Bukhari and Muslimon the authority of** Ibn `Umar **(may Allah be pleased with both of them)]It is related by Al-Bukhari -may Allah be merciful with him - on the authority of** Ibn `Umar **(may Allah be pleased with them) that the Prophet (peace be upon him) stated:** ﴾ Trim closely the mustache and lengthen the beard! Be distinguished from the Mushriks. ﴿ **It is also related by Muslimon the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:** ﴾ Trim closely the mustache and grow the beard! Be distinguished from the magi. ﴿

All these Hadiths prove that men should let the beard grow and trim the mustache. This is the prescribed manner that the Prophet (peace be upon him) ordered us to do. In doing so, one adopts the practice of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them), contradicts the Mushriks, and avoids any resemblance to them or to women.

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As forwhat was reported byAl-Tirmidhi(may Allah be merciful with him) ﴾ that the Prophet (peace be upon him) used to shave parts of the width and the length of his beard, ﴿ **this is a false report that was not authentically reported from the Prophet (peace be upon him). Some people rely on it, though it is not an authentic report, for its Sanad (chain of narrators) includes** `Umar ibn Harun Al-Balkhi **who is accused of lying.**

The Mu'min (believer) should not consider such false Hadith or take Rukhsah (concession) from the sayings of some people of knowledge, for the Sunnah (whatever is reported from the Prophet) must prevail over all. Allah (Glorified and Exalted be He) states: ﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴿ **He (Glorified be He) states:** ﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿ **Allah (Glorified be He) also says:** ﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿ **May Allah grant us success!**

Chapter on the obligations of Wudu' and its description

The manner of performing Wudu'

Q: I hope that you clarify the proper manner of performing Wudu' and Salah according to the authentic Hadiths for the urgent need to that. May Allah reward you the best!

A: Praise be to Allah. May Peace and Blessings be upon our Prophet Muhammad, upon his household, and Sahabah!

There are authentic Hadiths of the Prophet (peace be upon him) which indicate that he (peace be upon him) used to wash his palms three times while having the intention of performing Wudu' and say, "In the name of Allah" which is legislated here. It reported in many narrations that the Prophet (peace be upon him) said, ﴿ There is no (valid) ablution for the one who has not mentioned the Name of Allah upon (performing) it. ﴾

A person who performs Wudu' (ritual ablution) should start with "Bismillah i.e. in the name of Allah, (I start) at the beginning of Wudu'. Some scholars deem this obligatory when remembering it but if one forgets or is unaware, there is no harm. Then one should rinse his mouth and inhales water three times and wash his face three times. Then, one washes his hands up to elbows three times starting with the right hand. After that, he/she wipes his/her head and ears one time and thereafter washes his/her legs up to ankles three times starting with the right leg. If one washes the organ once or twice, there is no harm. It is reported that the Prophet (peace be upon him) performed Wudu' washing every organ one time,

two times, and three times, or he (peace be upon him) may wash some of his organs two times and others three times. This indicates that the matter is flexible, praise be to Allah. However, washing three times is better. This is the way of Wudu' when a person did not urinate or defecate before performing Wudu'. In case of urination or defecation, one should perform Istinja' (washing genitals) at first and after that performs Wudu' in the aforementioned way.

As for passing wind, sleeping, touching one's genitals, and consuming camel's meat, they do not require performing Istinja' but it is sufficient to perform Wudu' in the aforementioned way. It is recommended to recite the following supplication after offering Wudu'; "I testify that there is no deity but Allah and that Muhammad is His Servant and Messenger. O Allah! Make me of those who always repent to You and of those who remain pure", as authentically related from the Prophet (peace be upon him).

Moreover, it is recommended for whoever does Wudu' to offer two Raka`ahs which is called Sunnah-Al-Wudu' (an act of Sunnah related to Wudu') and if s/he offered the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) after Wudu', it makes up for Sunnah-Al-Wudu'.

Is it necessary for a thick-bearded man

to let water reach hair roots in Wudu'?

Q: Is it a prerequisite of Wudu' (ablution) that a thick-bearded man lets the water reach the roots of his hair?

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A: It is enough for him to let water pass over it. Actually, there are many authentic Hadith to this effect. However, it is better to let the water go through his hair. The Prophet (peace be upon him) is reported to have done both.

Ruling on forgetting to pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") during Wudu'

Q: I performed Wudu' (ablution), but I did not remember to pronounce the Tasmiyah except after washing my hands. Whenever I remember this afterwards, I used to repeat Wudu' again, what is the ruling on this?

A: The Jumhur (dominant majority of scholars) have declared the validity of performing Wudu' without pronouncing Tasmiyah. However, others said that it is obligatory for a person to pronounce Tasmiyah on knowing the ruling and remembering it, since it is authentically reported that the Prophet (peace be upon him) said: ﴿ There is no Wudu' for a person who has not mentioned the Name of Allah upon (performing) it. ﴾ **However, whoever abandons doing this out of forgetfulness or ignorance, their Wudu' will still be valid, and they do not have to repeat it, even on holding the opinion that pronouncing Tasmiyah is obligatory, for in this case a person is excused for ignorance and forgetfulness. The evidence in support of this ruling is Allah's Saying (Exalted be He):** ﴿ Our Lord! Punish us not if we forget or fall into error ﴾ **It is authentically reported that the Messenger of Allah (peace be upon him) said:** ﴿ Allah has responded to this Du`a' (supplication) ﴾**.**

Thus, know that if you forget to pronounce Tasmiyah at the beginning, but say it while performing Wudu', you will be fulfilling the duty. There will not be any obligation upon you to repeat Wudu', for you will be excused by forgetfulness. May Allah grant us all success!

Is covering the `Awrah (private parts of the body that must be covered in public) a condition for ablution to be valid?

Q: A brother from Zagreb, Croatia says in his question: After taking a bath to clean myself, I performed ablution. I then went out of the bathroom and put on my clothes. Is what I have done correct? In other words, is covering the `Awrah (private parts of the body that must be covered in public) not a condition for the validity of ablution? Please, advise. May Allah reward you with the best!

A: Your ablution is correct and covering the `Awrah (private parts of the body that must be covered in public) is not a condition for ablution to be valid.

May Allah grant us success!

Ruling on performing Wudu' while naked

Q: A brother from Iraq asks: Is it correct for a person to perform Wudu' (ablution) when completely naked after having Ghusl (ritual bath following major ritual impurity)?

A: I know nothing wrong with performing Wudu' when completely naked after having Ghusl. Yet, it is better to begin with performing Wudu' before performing Ghusl, because such was the practice of the Prophet (peace be upon him) who used to perform Wudu' first and then perform Ghusl.

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Ruling on wiping the neck when performing Wudu'

Q: Is wiping one's neck when performing Wudu' (ablution) undesirable because it is an act of imitating the Jews, as I heard?

A: Yes, it is neither desirable nor prescribed in Shari`ah (Islamic law) to wipe the neck. Rather, the head and the ears only are to be wiped, as indicated in the Qur'an and Sunnah (whatever is reported from the Prophet).

Ruling on forgetting

one of the pillars of Wudu'

Q: A brother from Riyadh says in his question: While performing Wudu' (ablution) in preparation for Prayer (Salah), I forgot to wash my face. Remembering this after washing my hands, I washed my face and then rewashed my hands and completed Wudu'. Is there any blame on me in this regard? What if one forgets to wash one's face and remembers only after completing Wudu'? Appreciate your guidance, may Allah reward you the best!

A: There is no blame on you regarding this, because you stopped, washed your face, and followed it by rewashing your hands and then completed Wudu'. But if someone forgets to wash their face and just remembers it after performing Wudu', they have to repeat Wudu' because both order and close sequence are obligatory in Wudu'. May Allah grant us success!

Ruling on forgetting to wipe one's head

when performing Wudu'

Q: While performing Wudu' (ablution), I forgot to wipe my head but I washed my feet. Am I obliged to re-perform Wudu' from the beginning? Or should I just wipe my head and then rewash my feet?

A: You should wipe your head and ears and then rewash your feet if you remember this shortly after performing Wudu'. But if you remember this after a long time from performing Wudu', you should re-perform Wudu' from the beginning because close sequence in washing your parts is obligatory in performing Wudu'. May Allah grant us success!

Ruling on not performing the steps of Wudu' in order

Q: I do not perform the steps of Wudu' (ablution) in order. I sometimes wash my left hand or foot before the right one; or perform Istinshaq (inhaling and exhaling water nasally) before Madmadah (rinsing the mouth); is this permissible?

A: It is prescribed for every Muslim to perform Wudu' as the Prophet (peace be upon him) did. You should begin by making Madmadah, Istinshaq, then wash the face three times. If you do this one or two times, it is sufficient. However, it is best to perform Madmadah and Istinshaq three times, and then wash the face three times. You should then wash your hands up to and including the elbows three times,

beginning with the right hand then the left. If you wash your hands one or two times, it is sufficient, but washing the hands up to the elbow three times is better as in the case of the face. You are to wipe your head along with your ears one time, then wash your feet up to and including the ankles three times as with the hands, starting with the right one following the example of the Prophet (peace be upon him) who stated: ❨ When you perform Wudu', wash your right parts first (before washing your left parts.) ❩

After finishing Wudu', you should say: "Ashhadu an la ilaha illa Allah, wahdahu, la sharika Lah, wa ashhadu anna Muhammadan `abduhu wa rasuluhu. Allahumma ij`alni min at-tawabin waj`alni min al-mutatahirin [I testify that there is no god but Allah Alone, with no partner or associate, and I testify that Muhammad is His Slave and Messenger. O Allah! Make me of those who are constantly repentant and make me of those who purify themselves]."

May Allah grant us success!

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Chapter on wiping over the Khuffs

Way of wiping over Khuffs

Q: A person from Al-Kharj says, "I saw a person wiping over his right Khuff (leather sock) with his right hand and over his left one with his left hand at the same time. Your Eminence, is observing order and close sequence among the conditions of wiping over Khuffs, so that one should wipe over the right foot then wipe over the left one? Is it preferable to wipe with the right hand or is the matter flexible? Appreciate your guidance, may Allah reward you!"

A: It is an act of Sunnah (supererogatory act of worship following the example of the Prophet) to begin with the right foot as in Ghusl (ritual bath following major ritual impurity) according to the Prophet's saying: (When you perform Wudu' (ablution), wash your right parts first.) **Also,** A'ishah **(may Allah be pleased with her) said:** (The Prophet (peace be upon him) used to like to start with the right side when putting on his sandals, combing his hair, cleaning or washing himself and in all of his activities.) **(Agreed upon by Al-Bukhari and Muslim)**

Moreover, if someone wipes over the right foot with the right hand and over the left foot with the left hand, there is no harm in that. Also, there is no harm if they begin with the right foot or wipe both the right and left feet with the right or the left hand.

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The majority of scholars are of the opinion that beginning with the right part, be it hand or foot, is Mustahab (desirable) not Wajib (obligatory). It is, however, obligatory to wash the parts of Wudu' in order, starting with the face, the arms, the head and finishing with the feet. Accordingly, washing the right hand or foot before the other is Mustahab not Wajib. However, it is safer for a Mu'min (believer) to start with the right hand and right foot when performing Ghusl or wiping over the Khuffs in Wudu', according to evidence of Shari`ah (Islamic law) and to avoid disagreement amongst scholars. May Allah grant us success!

Way and conditions of wiping over socks

Q: How to wipe over socks? What are its conditions?

A: It is permissible to wipe over the socks when performing Wudu' if they are thick enough to cover the feet and ankles. It is also permissible to wipe over the Khuffs in Wudu', for a day and a night for a resident and three days and nights for a traveler, if they are worn on Taharah (ritual purification), that is, after performing Wudu', according to authentic Hadith reported from the Prophet (peace be upon him). May Allah grant us success!

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Wiping over the socks

Q: Sometimes when I perform Wudu' (ablution) for Salah (Prayer), I wipe over the socks with my wet hands because the socks are clean. Is this permissible?

A: It is permissible for a Muslim to wipe over Khuffs (leather socks) or socks if they wear them directly after Wudu' and they cover the feet to the ankles, for a day and a night for a resident and three days and nights for a traveler.

The duration of wiping begins after nullifying Wudu', which takes place after wearing the socks. If the person takes them off and washes their feet after washing the face and hands and wiping over the head and ears, there is no harm, but this is against the Sunnah (whatever is reported from the Prophet). May Allah grant us success!

Way of wiping over the socks

Q: Your Eminence Shaykh `Abdul-`Aziz ibn Baz (may Allah grant you success) could you kindly advise about how to wipe over the socks and whether it is done with both hands or the right hand only or should we wipe the right foot with the right hand and the left foot with the left hand? May Allah reward you best!

A: The act of Sunnah is to wipe the right foot with the right hand and the left one with the left hand,

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according to the Prophet's saying:(When you perform Wudu', wash your right parts first (before washing your left parts).)**(Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators))May Allah grant us success!**

Duration of wiping over the socks

Q: Is it permissible for a resident to take off the socks after offering the Five Obligatory Daily Prayers before the completion of the day? Is it permissible to change them when they become dirty before completing the Five Obligatory Daily Prayers and continue wiping over the new-worn ones? Is it permissible for me to take them off after I finish offering the Five Obligatory Daily Prayers when going to sleep from `Isha' (Night) Prayer to Fajr (Dawn) Prayer? Please, advise. May Allah grant you success!

A: It is permissible for a resident to wipe over the socks for a day and a night while a traveler is permitted to do so for three days and nights. It was authentically reported on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said:(A resident may wipe (over the socks) for one day and night and a traveler may (do the same) for three days and nights.)**There are many Hadith that stress the same meaning.**

The duration of wiping begins after nullifying Wudu' (ablution), which takes place after wearing the socks. For example, if a person performs Wudu' for the Zhuhr (Noon) Prayer and puts on their socks, and then their Wudu' is nullified, the duration of wiping over the socks in this case starts from the time they perform Wudu' for the `Asr (Afternoon) Prayer of this day until the time

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of the Zhuhr Prayer of the following day. When it is time for the `Asr Prayer of the next day, they should take them off to wash their feet. It is permissible for them to wipe over them again for a day and night. However, if a person performs Wudu' to offer the Zhuhr Prayer and then puts on their socks and wipes over them at the times of `Asr, Maghrib (Sunset), and `Isha' Prayers, then they take them off when going to sleep, they should wash their feet when they wake up to offer the Fajr Prayer. They should not put on their socks again unless they perform Wudu' first. They are permitted to wipe over them for a day and night and to take them off whenever they like. A person should not wipe over their socks unless they put them on after performing Wudu' and while they are in a state of Taharah (ritual purification). When the Prophet (peace be upon him) wanted to wipe over his Khuffs (leather socks), Al-Mughirah **wanted to help him take them off, the Prophet told him:**(Leave them, for I have performed Wudu' before putting them on.)**(Agreed upon by Al-Bukhari and Muslim)It was authentically reported on the authority of** Safwan ibn `Assal **(may Allah be pleased with him):**(The Messenger of Allah (peace be upon him) instructed us that during a journey we need not take off our Khuffs (for washing the feet) up to three days and nights, except in case of Janabah (major ritual impurity related to sexual discharge). In other cases, such as sleeping, urination, and defecation (the wiping of wet hands over Khuffs will suffice).")

Thus, it is permissible for a traveler to wipe over the socks for three days and nights, while a resident can wipe over them for a day and night. However, if a person is in a state of Janabah, they should take them off to perform Ghusl (ritual bath following major ritual impurity). It is permissible for a person to take their socks off whenever they like before the end of the prescribed period to change them or for any other reason.

Wiping over transparent socks

Q: What is the ruling on wiping over transparent socks?

A: One of the prerequisites of wiping over the socks is that they should be thick enough that they do not reveal the skin and cover the parts required to be wiped. It is not permissible to wipe over transparent socks as in this case the feet will be like the bare ones.

Conditions and ruling on wiping over socks made of cotton, wool, and nylon, and Salah with shoes

Q: Is it permissible to wipe over the socks made of cotton, wool, or nylon? What are the conditions of wiping over Khuffs (leather socks)? Is it permissible to offer Salah (Prayer) while wearing shoes?

A: It is permissible to wipe over clean thick socks and Khuffs for it is authentically reported that(the Prophet (peace be upon him) wiped over the socks and the shoes.)In addition, a group of Sahabah (Companions of the Prophet, may Allah be pleased with them) wiped over their socks.

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Khuffs are made of leather while socks are made of cotton and the like.

The following are the conditions of wiping over socks and Khuffs: They should be covering the part that is washed in Wudu' (ablution). They must be put on after making Wudu' while one is still in a state of Taharah (ritual purification). A resident is permitted to do so for a day and a night while a traveler is permitted to do so for three days and nights. The duration of wiping begins after nullifying ablution after putting on the socks.

It is permissible to offer Salah while wearing shoes for("the Prophet (peace be upon him) offered Prayer wearing his shoes.")(Agreed upon by Al-Bukhari and Muslim)It is narrated on the authority of Abu Sa`id (may Allah be pleased with him) that the Prophet (peace be upon him) said,(When any of you comes to the Masjid (Mosque), he should turn his sandals; and if he finds filth on them, he should wipe it off and pray in them.)(Related by Ahmad and Abu Dawud with a Hasan (good) chain of narration).

However, if the Masjid is furnished, it is better to take them off and put them in a suitable place or put them over each other between his feet so as to keep the place clean.

May Allah grant us success!

The conditions of wiping over the Khuffs

Q: Is it necessary to wear a certain type of Khuffs (leather socks) when wiping over the Khuffs, or is any type permissible?

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A: It is permissible to wipe over the Khuffs, provided that they cover the feet and the ankles; clean; made of leather of any lawful animal, such as camels, cows or sheep; and they must be worn by the person in a state of Taharah (ritual purification).

It is also permissible to wipe over the socks, whether they are made of cotton, wool, or other materials, according to the most authentic opinion among the scholars. ﴿ It was authentically reported that the Prophet (peace be upon him) wiped over his socks and shoes. ﴾ **This was also authentically reported from a group of the Sahabah (Companions of the Prophet). Socks and shoes take the same ruling on Khuffs, as they do the same function of covering. The period of wiping is a day and a night for a resident, and three days and nights for a traveler, starting from the moment of wiping over them after performing Wudu' (ablution) according to the most authentic of two scholarly opinions, based on the Sahih (authentic) Hadiths in this regard. The Khuffs are worn after Taharah in case of minor Taharah.**

However, in case of major Taharah, it is impermissible to wipe over the Khuffs; you should take them off and wash the feet. It was authentically reported from Safwan ibn `Assal **(may Allah be pleased with him) that he said,** ﴿ The Messenger of Allah (peace be upon him) used to instruct us when we were on a journey not to take our Khuffs (leather socks) off for three days and three nights except (to bathe) from Janabah (major ritual impurity related to sexual discharge). We did not have to do so to purify ourselves after sleeping, urinating or defecating. ﴾ **(Related by Al-Nasa'y, Al-Tirmidhy, and this is the wording of the latter, and Ibn Khuzaymah, who ranked it as Sahihas reported by Al-Hafizh in Bulugh Al-Maram).**

Major Taharah is that performed after Janabah, menstruation and postpartum period.

Minor Taharah is that performed after minor ritual impurity, such as urine, passing wind and such things that invalidate Wudu' (ablution).

May Allah grant us success!

Termination of Taharah upon taking off the socks

Q: A man wiped over his socks while performing Wudu' (ablution). Later, he took them off because of their bad smell. Then, he performed Salah (Prayer) without washing his feet, what is the ruling on his Salah in this case?

A: If a man wears his socks after performing Wudu', then takes them off, there is nothing wrong with that and he is still ritually pure. But if he takes them off (while he performed Wudu' by wiping over them) after nullifying his Wudu', then he should repeat Wudu', according to the most correct opinion of scholars. That is because the state of Taharah invalidates by taking off the socks.

Allah is the One Who grants success.

Wiping over the socks without necessity

Q: One of our readers sent us a question in which he says: I often see some people, who offer Salah (Prayer), wiping over their socks during Wudu' (ablution) even in summer. Could you kindly advise about the permissibility of this action? Which is preferable for a resident when performing Wudu'; to wash their feet or to wipe over the socks? It is important to note that

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those who wipe over the socks do not have an excuse for doing so except that they say it is permissible.

A: The general meanings of authentic Hadith denote the permissibility of wiping over Khuffs (leather socks) and socks in winter and in summer as well.

II do not know any evidence from Shari`ah (Islamic law) specifying winter for this ruling to take place. However, a person may not wipe over the socks except according to the appropriate conditions of wiping: 1. The socks must cover the part which must be washed. 2. They must be worn directly after Wudu'. 3. Duration of wiping should be maintained, which is one day and night for a resident and three days and nights for a traveler starting after nullifying Wudu', which takes place after wearing the socks, according to the soundest opinion of scholars.

May Allah grant us success!

Ruling on wiping over socks

without Taharah

Q: A questioner from Ha'il says, "I performed Wudu' (ablution) and offered the Fajr (Dawn) Prayer and forgot to wear my socks. I, then, went to sleep and woke up to go to work putting on the socks without performing Wudu'.

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When the time for Zhuhr (Noon) Prayer was due, I performed Wudu', wiped over the socks and offered Salah. I did so at the time of `Asr (Afternoon), Maghrib (Sunset), and `Isha' (Night) Prayers, thinking I wore them when I was in a state of Taharah (ritual purification). Two hours after the `Isha' Prayer, I remembered that I was not Tahir (ritually pure) when I put them on. What is the ruling on the four Salahs I performed? Are they valid or not, bearing in mind that I did not do this intentionally?

A: If one puts on Khuffs (leather socks) or socks while not in a state of Taharah, wipes over them and then offers Salah forgetfully, the Salah is not valid and must be repeated, for one of the conditions of the validity of wiping over socks is to put them on while being in a state of Taharah according to Ijma` (consensus of scholars). Putting them on while not in a state of Taharah and wiping over them is like offering Salah without being Tahir. The Prophet (peace be upon him) said: ﴾ Neither the Salah is accepted without Taharah nor is Sadaqah (voluntary charity) accepted out of ill-gotten money. ﴿**(Related by Muslim in his Sahih (authentic) Book of Hadith,on the authority of** Ibn `Umar **(may Allah be pleased with them))It was related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴾ The Salah of none among you will be accepted if they are in a state of impurity until they perform Wudu'. ﴿

In the Two Sahih Books of Hadith, it was relatedon the authority of Al-Mughirah ibn Shu`bah **(may Allah be pleased with him) that he was once traveling with the Prophet (peace be upon him), who went to relieve himself then returned and performed Wudu'.** Al-Mughirah **poured water for him and when he (peace be upon him) wiped over his head,** Al-Mughirah **hurried to remove the Prophet's Khuffs, but he (peace be upon him) said:** ﴾ Leave them, for I have performed Wudu' before putting them on. ﴿**He then wiped over them. There are many Hadith to the same effect.**

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Thus, it should be clear to you that you have to repeat the four Salahs; Zhuhr, `Asr, Maghrib and `Isha'. You are not to be blamed for forgetting, because Allah (Glorified be He) says: ﴾ Our Lord! Punish us not if we forget or fall into error ﴿**It was authentically reported that the Prophet (peace be upon him) said that Allah (Glorified and Exalted be He) said:** ﴾ I did. ﴿**This means that Allah (Glorified be He) answered the Du`a' (supplication) of His Servants, not to punish them for what they do mistakenly or forgetfully. All praise and thankfulness are due to Him!**

Wearing the right sock before washing the left foot

Q: A questioner from Ha'il says: Some people told me that it is not permissible, while performing Wudu' (ablution), to wear the right sock before washing the left foot. Nevertheless, I once read, I do not remember the name of the book, that the issue is an object of dispute among scholars and the preponderant view is that it is permissible to do so. Please, inform me about the issue in detail. May Allah reward you!

A: It is more precautionary for a person performing Wudu' not to wear the right sock before washing the left foot. The Prophet (peace be upon him) said:(If one of you performs Wudu' and then puts on their Khuffs (leather socks),

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they may, if they so wish, wipe over them and perform Salah (Prayer) while putting them on unless in case of Janabah (major ritual impurity related to sexual discharge).)(Related by Al-Daraqutny and Al-Hakim, who ranked it as Sahih (authentic),on the authority of Anas (may Allah be pleased with him)) In the same regard, Abu Bakrah Al-Thaqafy (may Allah be pleased with him) reported:(The Prophet (peace be upon him) permitted the traveler to perform Wudu' and wipe over Khuffs for three days and nights and the resident for only one day and one night.)(Related by Al-Daraqutny and ranked as Sahih by Ibn Khuzaymah)

To the same effect,it is related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Al-Mughirah ibn Shu`bah (may Allah be pleased with him) that he saw the Prophet (peace be upon him) performing Wudu'. On trying to take off the Prophet's Khuffs, the Prophet (peace be upon him) said to him:(Leave them, for I have performed Wudu' before putting them on.)

The apparent meaning of these three Hadith and others to the same effect indicates that it is not permissible to wipe over Khuffs unless one is in a state of complete Taharah (ritual purification) before putting them on. One who wears the right sock before washing the left foot is not in a state of complete Taharah.

Nevertheless, some scholars are of the view that it is permissible to wipe over socks even if one has worn the right sock before washing the left foot, because each sock is worn after the respective foot is washed.

Anyway, the first view is more precautionary and stronger in authority. Accordingly, if someone does so, they should take off the right Khuff or sock before wiping and then re-put it on after washing the left foot so that they might be on the safe side as far as their religion is concerned.

May Allah grant us success!

Wiping over a second pair of socks

worn over another

Q: If I put on a pair of socks while being Tahir (ritually pure) after the Fajr (Dawn) Prayer and wipe over them when performing Wudu' (ablution) for the Zhuhr (Noon) Prayer, then I wear another pair of socks while being Tahir, is it permissible to wipe over the second pair of socks? Does the duration of permissibility of wiping over socks apply to the first or second pair of socks? Please, advise! May Allah reward you!

A: It is unobjectionable to wipe over another pair of socks if you put it on while in a state of Taharah (ritual purification). The duration of the permissibility of wiping over socks will then apply to the newly put on socks as they are worn while in a state of Taharah. This is analogical to the case when someone puts on socks or Khuffs (leather socks) while in a state of Taharah after wiping over a splint.

May Allah grant us success!

Ruling on someone who leads people in Salah while injured

Q: What is the ruling on someone who leads people in Salah (Prayer) while injured?

A: If there is a splint on the injury, it will be wiped while performing Wudu' (ablution) and Ghusl (ritual bath), and this will be sufficient. In such a case, Salah offered by such a person will be valid if he is leading people in Salah, led by an Imam or offering Salah alone. However, if there is no

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splint on the injury, he should perform Tayammum (dry ablution) on behalf of the injured organ after having used water for washing other organs. Allah (Glorified and Exalted be He) says: ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿ **Moreover, the Prophet (peace be upon him) as well as other Muslims injured in the battle of Uhud and offered Salah while injured. Furthermore,Abu Dawud(may Allah be merciful with him) reported** Jabir **(may Allah be pleased with him) as saying:** ﴾ An injured man asked his fellows whether Tayammum was allowable for him or he had to make Ghusl. They said to him that he had to make Ghusl. When he washed himself, he died. Thereupon, the Prophet (peace be upon him) said: "They killed him; may Allah kill them! Inquiry, surely, is the cure of ignorance." ﴿ **The Prophet (peace be upon him) then said:** ﴾ "It would have been sufficient for him to tie his wound with a piece of cloth and wipe over it from outside and then wash the rest of his body." ﴿

Chapter on Invalidation of Wudu'

Invalidation of Wudu' while offering Salah or reciting

the Qur'an through breaking wind as regards one who cannot control wind

Q: My Wudu' (ablution) is often invalidated while performing Salah (Prayer) or reciting the Qur'an through breaking wind, whether with a smell or sound. Thus, I re-perform Wudu' whenever it is invalidated. A sister in Islam told me that I do not have to re-perform Wudu' so frequently. She told me that I may re-perform Wudu' up to two times only and that I do not have to re-perform Wudu' if it is invalidated for the third time. Is this right? What have I to do when this is the case?

A: If you are certain that your Wudu' is invalidated through hearing or smelling wind, you have to re-perform Wudu' and Salah. The Prophet (peace be upon him) said: ❨ When any of you breaks wind during the Salah, he should turn away, perform Wudu' and repeat the Salah. ❩ **(Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a Hasan (good) chain of narrators.To the same effect, the Prophet (peace be upon him) said:** ❨ The Salah

of any of you whose Wudu' is invalidated is not acceptable unless he re-performs Wudu'. ❩(Related by both Al-Bukhari and Muslim)

However, if your Wudu' is often invalidated, you should perform Wudu' for the respective Salah whose time is due and perform the obligatory Salah and supererogatory Salah so long as time has not expired. In such a case, breaking wind will be inconsiderable as it is a case of necessity. Therefore, those whose Wudu' is often invalidated are pardoned in case they perform Wudu' after the Salah time is due. This is based on much evidence, including the Ayah (Qur'anic verse) that reads: ❨ So keep your duty to Allâh and fear Him as much as you can ❩

The following Hadith is further evidence: ❨ It is reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) ordered the woman of a prolonged menses to perform Wudu' for every Salah. ❩

As for reciting the Qur'an, it is unobjectionable that you recite the Qur'an from memory, even if you are ritually impure. However, if you are in a state of Janabah (major ritual impurity), you may not recite it unless you take a Ghusl (ritual bath). You may not touch the Mus-haf (an Arabic copy of the Qur'an) unless you are in state of neither minor or major ritual impurity. This is not applicable in case you are always in state of ritual impurity. In such a case, it will be unobjectionable that you perform Wudu' for every Salah and recite the Qur'an either from memory or from a Mus-haf based on the evidence provided regarding Salah rulings. May Allah grant us all success!

Salah of someone who cannot control wind

Q: I suffer from a chronic disease in the colon, which causes me to break wind uncontrollably, especially while performing Salah (Prayer). This takes place very often,

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so I have become unsure regarding the validity of my Salah. I doubt any bad smell from any source to be from me. What should I do during Salah? Have I to re-perform Wudu' (ablution) once I have doubts? Is it permissible for me to lead illiterate people in Salah when this is the case?

A: The basic rule in this regard is that the state of Taharah (ritual purification) remains in effect and that you have to complete Salah paying no attention to doubts, unless you are completely sure that you broke wind through hearing a sound or finding a smell you are certain to be from you. In this regard, (the Prophet (peace be upon him) was asked about a person who imagines to have broken wind during Salah. He (peace be upon him) replied: He should not leave (his Salah) unless he hears a sound or smells something.) **(Agreed upon by Al-Bukhari and Muslim)**

It is also unobjectionable that you lead people in Salah, since you are the most learned among the Salah attendants, if you do not frequently break wind and that it only happens sometimes. However, whenever you break wind during Salah, it will be invalidated, whether you are an Imam (the one who leads congregational Prayer), Ma'mum (a person being led by an Imam in Prayer), or even offering Salah alone. If you are the Imam and you break wind, you should appoint a learned man from among the Ma'mums to complete leading the people in Salah. We ask Allah to give you and us good health!

Feeling drops of urine after performing Wudu'

Q: A man is complaining that soon after he urinates and washes his penis, he feels some drops of urine discharged when he starts to move.

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This condition lasts for a long time. What should he do? Should he wait until the discharge of urine stops or should he complete his Wudu' (ablution) after washing his penis? Please, advise! May Allah guide you!

A: This may happen to some people as a kind of insinuation and illusion induced by Satan. Others may really suffer from this situation. Thus, if this is really the case, a man should not hasten until the urine drops stop. After that, he should wash his penis with water. However, if he has some doubts after this, he may sprinkle some water around the penis after Wudu', to end these doubts and deem what he may find afterwards as the pure water he sprinkled earlier. This act is prescribed in the Sunnah (whatever is reported from the Prophet) and it helps him overcome insinuations.

Moreover, a believer should not heed such insinuations, for this encourages Satan who is very keen to spoil the deeds of mankind, such as Salah (Prayer) and other good deeds. Therefore, we should beware of his plots and traps, and put our trust in Allah. Also, this person should believe that any insinuations brought about to him come from Satan, so he should disregard them. However, if he experiences a real condition of urine dropping, he should repeat washing the penis and perform Wudu' again. Nevertheless, he should not pay attention to doubts, out of assuming Taharah (ritual purification) and fighting Satan. This is illustrated when ﴿ the Prophet (peace be upon him) was asked, "O Messenger of Allah, what about a person imagining to have broken wind during Salah?" He said, "He should not leave (his Salah) unless he hears a sound or detects a smell." ﴾ **Therefore, he (peace be upon him) told the man not to leave his Salah because of his imagination unless he hears a sound or detects a smell.**

Having obsessions during Wudu'

Q: After I finish Wudu' (ablution), I feel that I drop urine; should I repeat my Wudu'? Note that when I repeat Wudu', I keep having the same feeling, what should I do?

A: This feeling evoked from the questioner after Wudu' is considered a devilish insinuation. Therefore, they should not repeat Wudu'. Rather, disregard this thought and keep your Wudu' valid. The Prophet (peace be upon him) said, (When he (the Prophet, peace be upon him) was asked about a person imagining to have passed wind during Salah, he said: "He should not leave unless he hears a sound or detects a smell.) **(Agreed upon by Imams Al-Bukhari and Muslim).**

This is because Satan is very keen to spoil the acts of worship of a Muslim such as Salah (prayer), Wudu', and others. Therefore, we should disgrace Satan, give no response to his insinuations, and seek Allah's Refuge from his plots and evil whispers.

Allah is The One Who grants success.

Obsessions during Wudu' and Salah

Q: A.S. from Algeria says: Sometimes, I feel that my Wudu' (ablution) is nullified before finishing it. The same happens during Salah (Prayer). However, I do not know

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whether this is true or not. But I often repeat my Salah and Wudu', which makes me miss the congregational prayer and makes me think a lot during Salah.

A: Such obsessions are induced by Satan. You should disregard them and continue your Wudu' and Salah normally, for it is authentically reported that when the Prophet (peace be upon him)(received a complaint from a man who imagines that he passes wind during Salah: He (peace be upon him) said: "He should not leave unless he hears a sound or detects a smell")**(Agreed upon by Al-Bukhari and Muslim).It is also related inSahih (authentic book of Hadith) Muslimon the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**(If any of you has something in their abdomen and they doubt whether or not anything (i.e. wind) has been passed from it, they should not leave the Masjid (mosque) unless they hear a sound or detect a smell.)

In light of these two Hadiths and other relevant Hadiths, every believer should know that they should not leave the Masjid or abandon their Salah and Wudu' by virtue of induced insinuations. Rather, they should repel them until they are sure that something is secreted.

Allah is the One Who grants success.

Feeling drops of urine while performing Salah

Q: While performing Wudu' (ablution), I feel that there is something coming out of my penis. Does this mean that I have become impure or not? If I have such a feeling while performing Salah (Prayer), will my Salah be nullified?

A: If someone feels that there is something coming out of their penis or anus, their Wudu' is not nullified and they should not pay attention to such a feeling, because of being insinuations of Satan. It was authentically reported that the Prophet (peace be upon him) was asked about something like this and he said: (He should not leave (Salah) unless he hears a sound or detects a smell (of breaking wind).) **(Agreed upon by Al-Bukhari and Muslim)**

However, if someone is certain that they have broken wind or discharged drops of urine, their Salah is nullified due to the invalidity of their purification. In such a case, they must perform both Wudu' and Salah again.

Insinuations concerning cleanliness and impurities

Q: A sister says: I am obsessed with insinuations concerning cleanliness and impurities, that is, I wash my hands and clothes many times until I am sure that I have become clean. I have tried to control myself to be able to overcome such insinuations, but

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I could not. Sometimes I manage to do so but many times I fail.

I am a faithful Muslim. I fear Allah and many a time I supplicate to Him in Salah (Prayer) and supererogatory Salah at night to cure me from what I suffer. I know that this is a disease. I have read that one should not pay attention to such insinuations. Yet I cannot help it. I want to know the religious opinion regarding such a disease, particularly that it renders me wasteful in using water. Which supplication should I say to get rid of such insinuations? Is it correct that supplicating during Sujud (Prostration) is confined to supererogatory Salah and thus it is not permissible to do so in obligatory Salah? Appreciate your guidance, may Allah guide you!

A: You should beware of insinuations and pay not the least attention to them. You should seek refuge with Allah from the accursed Satan and judge according to your sound feeling regarding your Wudu' (ablution) and Salah. You should not pay the least attention to such insinuations and ask Allah to grant you recovery from them. You should often seek refuge with Allah from the accursed Satan. By doing so, you will be protected from them, In sha'a-Allah (if Allah wills), overcome Satan, and please your Lord (Glorified be He). I ask Allah to grant you and us recovery and safety from the schemes and whispers of Satan.

It is prescribed for a Muslim, whether male or female, to supplicate to Allah in both obligatory and supererogatory Salah in Sujud and the last part of Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) before Taslim (salutation of peace ending the Prayer). The Prophet (peace be upon him) said: (The nearest a servant comes to their Lord is when they are prostrating themselves, so supplicate a lot (in this state).) **He (peace be upon him) also said:** (As far as Ruku` (bowing) is concerned, extol in it the Great and Glorious Lord, and while in Sujud yourself be earnest in supplication, for it is fitting that your supplications should be answered.) **(Both Hadith are related by Muslim in his Sahih (authentic) Book of Hadith.)**

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Moreover, the Prophet (peace be upon him) said when he taught his Sahabah (Companions) Tashahhud: (Then let one of you choose from supplication what he loves best and supplicate with it.) **(Agreed upon by Al-Bukhari and Muslim)**

May Allah grant us success!

Impurity of what comes out of the urethra and anus

Q: I am a young, unmarried girl. I suffer the coming out of a substance as white as milk. It often comes out of me, making it difficult to get rid of it. I asked my married sister who said that it came out of her also and that it was a natural substance that indicated one's purity, because it was a sign for it. Since then I have been performing Salah (Prayer) and Sawm (Fast) normally without considering it ritually impure. Yet I read a fatwa stating that anything coming out through the urethra or anus is impure and one must get rid of it and wear certain clothes for performing Salah. What is the ruling on such a substance that resembles milk? What is the ruling if it is transparent and colorless?

A: Anything passing out of the urethra or anus, including urine, stool and other liquids, including the substance you have mentioned, are impure. This entails performing Istinja' (cleaning one's genitals) at the time of every Salah if it is continuous. The Prophet (peace be upon him) said to a woman, who continued to bleed after the end of her menstrual days: ❨"Perform ablution for every Salah (prayer)."❩

It is obligatory that one should wash out what afflicts one's body or clothes of this impure substance. If the bleeding of such substance is continuous, then one is exempted from performing Wudu' (ablution) during the time between two consecutive Salahs, even if bleeding happens while one is performing Salah. Thus such a substance is to be treated as the blood of a woman who continues to bleed after the end of her menstrual days. An exception is semen; though it is pure, it entails performing Ghusl (major ritual ablution) if it is accompanied by desire; but if it comes out without desire, it entails just Istinja' (cleaning one's genitals) and performing Wudu' (ablution) if one intends to offer Salah or whatever entails performing Wudu' (ablution), such as circumambulation (around the Ka`bah) and touching a Mus-haf (Arabic Qur'an).

As for breaking wind, touching one's private parts, eating camel meat, and sleeping; all of these matters do not entail Istinja' (cleaning one's genitals). It is not prescribed to perform Istinja' due to such matters. Rather they just entail performing Wudu': washing one's face, rinsing the mouth, inhalation of water, washing the hands to the elbows, wiping the head along with the two ears, and washing the feet to the ankles.

Ruling on Wudu' for a woman having vaginal discharge

Your Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah safeguard you against all evils and forgive you, your parents, and all Muslims, Amen.

We are a group of women suffering from vaginal discharge. Our question is: Are we obliged to perform Wudu' (ablution) for every Salah (Prayer), knowing that this can be hard for us to do? Please, guide us, may Allah reward you!

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A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

If the mentioned vaginal discharge is often continuous, then every woman suffering from such vaginal discharge is obliged to perform Wudu' for every Salah at its due time, the same as a woman in Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) and a person suffering from urinary incontinence. But if such vaginal discharge happens sometimes - not continual - the ruling then is the same as urine, that is, whenever it happens it nullifies Wudu', even during performing Salah.

May Allah guide us all to what pleases Him! May Allah grant you and us recovery from every illness, He is All-Hearing and Ever-Near.

As-salamu `Alaykum warahmatullah wabarakatuh!

Feeling drops of urine during Salah

Q: The following inquiry is posed by a sister from Riyadh wherein she says: I am eighteen years old. For two years now, it happens that whenever I start performing Salah (Prayer), I feel as if urine comes out. Such a case continues with me often. Appreciate your guidance!

A: This feeling renders neither Wudu' (ablution) nor Salah invalid, because this is just Satanic insinuations. Consequently, your Salah is valid and such insinuations do not harm you except if you are sure that you have discharged urine.

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If you are sure of that, you are obliged to perform Istinja' (cleansing the private parts with water after urination or defecation), Wudu', and Salah again after washing what have afflicted your body and clothes of urine. Illusions and insinuations, on the other hand, should not attract the least of your attention, and your Salah is valid.

You should beware of such insinuations and should busy yourself with performing Salah properly and with Khushu` (the heart being attuned to the act of worship). You should keep away from such insinuations in order for them not to haunt you.

Ruling on white discharge after menstruation

Q: A sister from Abha asks whether the white discharge she sees after the end of menstruation nullifies Wudu' (ablution) or not.

A: Whatever comes out from the urethra or anus of men and women nullifies Wudu' due to the following Ayah (Qur'anic verse) in which Allah (Glorified be He) says: ﴾ But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. ﴿ **The Prophet (peace be upon him) said:** ﴾ The Salah of none among you will be accepted if they are in a state of (minor) ritual impurity until they perform Wudu'. ﴿ **(Agreed upon by Al-Bukhari and Muslim)**

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A man or woman becomes in a state of minor ritual impurity whenever anything comes out from the urethra or anus, whether urine, stool or other discharges. This requires them to make Istinja' (cleansing the private parts with water after urination or defecation) before performing Wudu'. Breaking wind necessitates performing Wudu' only; namely washing the face and the hands, wiping the head and washing the ears and feet. This is based on evidence from the Qur'an and purified Sunnah (whatever is reported from the Prophet).

Eating camel meat, sleeping or the other cases which cause unconsciousness, and touching the private parts with the hand have the same ruling as breaking wind. These nullifiers require a Muslim to perform Wudu' only, without having to make Istinja'. The ruling of touching private parts applies when one either touches their own private parts or the private parts of somebody else; such as a baby, wife, etc.

May Allah grant us success!

What is the ruling on a man shaking hands with a woman who is marriageable to him? Does this nullify Wudu'?

Q: Mr. M. R. Y. from Dar`a, Syria, asks, "I was sitting in an assembly which included a religiously well-informed Shaykh. After a while, a woman entered and shook hands with all the people present. Then, when Mu'adhin (caller to Prayer) said the Adhan (call to prayer) of `Isha' (Night) Prayer, the Shaykh stood and offered Salah (prayer). After he finished Salah, I asked him whether it is permissible for a person shaking hands with a woman to offer Salah without performing Wudu' (ritual ablution), he said, "If there are no

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evil intentions with either of them, it is permissible for them to offer Salah without performing Wudu' following shaking hands with one another." What is your view regarding this?

A: It is not permissible for a man to shake hands with a marriageable woman according to the Prophet's saying, (I do not shake hands with women.) `Aishah **(may Allah be pleased with her) also said,** (By Allah, the hand of Allah's Messenger (peace be upon him) never touched the hand of any woman, but he only used to take their pledge of allegiance orally.) **This act may motivate Fitnah (temptation).**

As for the question whether touching a woman invalidates Wudu', scholars disagreed concerning this but the correct opinion is that it does not invalidate Wudu' whether it is accompanied by sexual desire or not. It is reported that (Allah's Messenger (peace be upon him) kissed some of his wives and offered Salah without performing ablution.) **In addition, the original ruling is that Wudu' is not nullified except by explicit authentic evidence. There is no explicit authentic evidence that implies the invalidity of Wudu' by touching a woman. Moreover, this is difficult to avoid. If it is to invalidate Wudu', the Prophet (peace be upon him) would have clarified it clearly.**

As for Allah's Saying, (or you have been in contact with women (by sexual relations)) **it refers to sexual intercourse according to** Ibn `Abbas **(may Allah be pleased with him) and a group of scholars. Touching the hand is not meant by this evidence as stated by the most authentic of the two opinions of scholars.**

Does touching a marriageable woman nullify Wudu'?

Q: Mrs. S. A. M. from Shubra, Egypt, asks, "What is the ruling on a man touching a marriageable woman with his hand directly without a barrier in between?

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Does it invalidate Wudu'? What is meant by Ajnabiyyah (woman lawful for the man to marry)?

A: Touching a woman by a man does not invalidate the Wudu' (ablution), according to the most authentic views of the scholars in this regard. It is authentically reported that ﴾ Allah's Messenger (peace be upon him) kissed some of his wives and offered Salah without performing ablution. ﴿

It is not permissible for a woman to shake hands with a man other than those unmarriageable to her. Likewise, a man is not allowed to shake hands with a woman other than those unmarriageable to him according to the Prophet's saying, ﴾ I do not shake hands with women. ﴿ **It is authentically reported on the authority of** `Aishah **(may Allah be pleased with her),** ﴾ The Prophet (peace be upon him) was taking the pledge of allegiance from women through words only. She affirmed that his hands did not touch any woman at all. ﴿

Allah (may He be Exalted and Glorified) said, ﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴿

Moreover, shaking hands with women motivates Fitnah (temptation) for all of them. The Shari`ah (Islamic Law) aims at blocking the means leading to prohibited matters.

It is thus evident that the Ajnabiyyah refers to the woman who is allowed for man to marry, as there is no legal prevention such as kinship or legal cause. There are women who are not permissible for men to marry owing to kinship such as mothers, paternal aunts, and maternal aunts, or out of legal cause such as suckling or relationship by marriage.

Allah is the One Who brings success.

Touching a woman when having performed Wudu'

Q: A person from Syria who lives in Kuwait says, "The Madh-hab (School of Jurisprudence) of Imam Al-Shafi`y (may Allah be merciful with him) states that touching women nullifies Wudu' (ablution)? Who are the women meant in this context? Does touching Mahram (unmarriageable) women, who have not reached maturity, nullify Wudu'?

A: There is a difference among the scholars concerning the nullification of Wudu' by touching a woman:

Some maintain that it nullifies Wudu', such as Imam Al-Shafi`y **(may Allah be merciful with him).**

Others hold the view that it never nullifies Wudu'. This is the opinion of Abu Hanifah **(may Allah be merciful with him).**

Others give some interpretation saying that touching a woman makes Wudu' null and void only if accompanied with sexual desire and enjoyment. This is the view of Imam Ahmad **(may Allah be merciful with him).**

The correct opinion, which is supported by evidence, is that touching a woman does not nullify Wudu' in any case, whether accompanied by sexual desire or not, provided that a person does not discharge anything. It was reported that (Allah's Messenger (peace be upon him) kissed some of his wives and offered Salah (Prayer) without performing Wudu'.) **In addition, the basic rule is the continuation of Taharah (ritual purification) and the discharge of obligation from performing Wudu' again. Therefore, performing Wudu' does not become obligatory unless so expressed in an irrefutable evidence. Also, women are found everywhere and they are likely to be touched by husbands or Mahram men. If touching a woman nullifies Wudu', the Prophet (peace be upon him) would have elaborated on it clearly. As for Allah's Saying:** (or you have been in contact with women (by sexual relations)) **or according to another recitation of**

the Qur'an: (or you have been in contact with women (by sexual relations)) **it refers to sexual intercourse, because Allah uses this word in place of sexual intercourse as He (Glorified be He) uses touching in place of sexual intercourse in another Ayah (Qur'anic verse). This is the opinion of** Ibn `Abbas **(may Allah be pleased with them) and a group of scholars, which is the right view in the matter.**

Does a man touching his mother or sister invalidate Wudu'?

Q: Mr. `A. `A. from Iraq asks, "If a man performs Wudu' (ritual ablution) and then touches his mother, sister, and the like, is his Wudu' invalidated?

A: The correct view is that touching a woman does not invalidate Wudu' (ritual ablution), whether she is his wife or others. This is the sound opinion among the scholars, for there are different views on this question. There are three views:

First: Touching a woman invalidates Wudu' in all cases.

Second: It does not invalidate it at all.

Third: There is some detail here; if it is accompanied by sexual drive, it nullifies Wudu', otherwise it does not.

The preponderant view is that it does not nullify Wudu' in any case, as it is in parallel with what is reported that (Allah's Messenger (peace be upon him) kissed some of his wives and offered Salah without performing ablution.) **Moreover, the validity of ritual purification is not to be removed except with clear evidence. In fact, touching women is among things that are widespread everywhere, especially houses. Therefore, if it was to make Wudu' null and void, the prophet would have stated that clearly and not ignored it, for he (peace be upon him) has conveyed the Message clearly.**

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With regard to Allah's Saying in Surah-Al-Nisa' and Surah-Al-Ma'idah, (or you have been in contact with women (by sexual relations)) **it refers to sexual intercourse, according to** Ibn `Abbas **(may Allah be pleased with him) and a large number of scholars.**

The Ayah (Qur'anic verse) refers to sexual intercourse, according to the preponderant views of scholars. However, if pre-seminal fluid comes out of a person at the time of touching, his/her Wudu' becomes invalid and they are required to wash their genitals and after that perform Wudu' in order to offer Salah (Prayer). Allah is the One Who brings success.

Does touching a wife, or another woman, with or without sexual desire make Wudu' null and void?

Q: Does touching a wife or a woman other than her, with or without sexual desire make Wudu' null and void?

A: There is a difference among scholars concerning this issue.

The sound opinion is that it does not have any effect on one's Wudu' (ritual ablution) whether accompanied with sexual drive or not and whether she is a wife or another woman provided that one does not have pre-seminal discharge or anything else. This is because it is narrated that ﴾ The Prophet (peace be upon him) used to kiss some of his wives then offer Salah (Prayer) without performing ablution. ﴿ **The original ruling is the validity and continuity of ritual purification so it is not permissible to deem it as invalid except with a proven legal nullification and there is no evidence in the Shari`ah indicating the nullification of Wudu' by mere touching.**

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With regard to Allah's Saying, ﴾ or you have been in contact with women (by sexual relations) ﴿ **it means sexual intercourse, according to the most sound opinion of scholars, such as** Ibn `Abbas (may Allah be pleased with him) **and a group of scholars. The meaning is not mere touching. If it was just a matter of touching, the Prophet (peace be upon him) would have indicated it, because Allah sent him as a teacher. It is also narrated that the Prophet (peace be upon him)** ﴾ used to kiss some of his wives then offer Salah without performing ablution. ﴿

Allah knows best.

Whether touching bathroom tiles, toilets, and children's clothing wetted with urine invalidates Wudu'

Q: SM from Jeddah says: There are many things that occur on a daily basis and I do not know whether they invalidate Wudu' (ablution) or not. I will mention them one-by-one and hope that you will explain which invalidate Wudu' and which do not. I mean things such as touching the toilet in the bathroom, standing barefoot in the bathroom, touching children's clothing that is wet with urine, touching or kissing a husband, and eating and drinking directly after Wudu' and before offering Salah (Prayer).

A: First: touching sanitary ware and bathroom tiles barefoot does not

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invalidate Wudu', even if there is Najasah (impurity) on the floor and a man or a woman treads on it; this does not invalidate Wudu'. However, they should wash their feet if they tread on it while it is still wet or their feet are wet.

Second: touching children's clothing that is wet with urine does not invalidate Wudu'. However, anyone who touches the clothing while it is still wet should wash their hands. This is also so if the clothes are dry and the hands are wet; they should wash their hands.

Third: kissing and touching between spouses does not invalidate Wudu', according to the more correct of the two opinion maintained by the scholars. This is so whether it is done through lust or not, as long as no Maniy (sperm/vaginal secretions that are released on orgasm) or Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) is discharged. This also applies unless one of them touches the other's private parts, as this does invalidate Wudu'.

As for Allah's saying: ﴾ or you have been in contact with women (by sexual relations) ﴿ **This refers to Jima` (conjugal intercourse), according to the most correct opinion of the Mufassirs (exegetes of the Qur'an), as was explained by** Ibn `Abbas **(may Allah be pleased with them both) and many other scholars. It was authentically reported from the Messenger of Allah (peace be upon him) that** ﴾ He (peace be upon him) kissed some of his wives and then offered Salah (Prayer) without performing Wudu'. ﴿ **However, if any Madhy is discharged, is obligatory that the private parts should be washed and Wudu' performed. If any Maniy is discharged, it is obligatory that Ghusl (ritual bath following major ritual impurity) should be performed.**

Fourth: eating or drinking directly after performing Wudu' and before Salah does not invalidate Wudu', and there is no problem in doing so, unless you eat camel's meat, as this invalidates Wudu'.

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As for mutton, beef, game, and other lawful meats, they do not invalidate Wudu'. It is only camel meat that invalidates Wudu', according to what the Prophet (peace be upon him) said, ﴾ "Perform Wudu' after eating camel meat, but do not perform Wudu' after eating mutton." ﴿﴾ A man asked the Messenger of Allah (peace be upon him) saying, "Should I perform Wudu' after eating mutton." He (peace be upon him) said, "If you wish, perform Wudu'; and if you do not wish, do not perform Wudu'." The man then asked, "Should I perform Wudu' after eating camel meat." He (peace be upon him) replied, "Yes, perform Wudu' after eating camel meat." ﴿ **(Related by Muslim in his "Sahih [Book of Authentic Hadith]")**

Fifth: touching strangers after Wudu' needs to be clarified in detail. A woman is not allowed to touch men who are strangers if they are non-Mahrams (not a spouse or an unmarriageable relative). However, if it happens that she touches a man's hands or feet, this does not invalidate her Wudu'. The same applies if a woman touches her brother's, father's or uncle's hand or kisses their head, nose, etc., this does not invalidate Wudu' either.

However, as for non-Mahrams, a woman is not allowed to touch their hands, shake hands with them, or touch any part of their body, nor are they allowed to touch her. She should only greet them, verbally, such as by saying: "How are you?" "As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" "How are your children and family?" and so on, without shaking hands, revealing her face, or having any form of physical contact. In fact it is obligatory that she should cover her face, hair, and body, and only greet men verbally, as previously mentioned.

Sixth: As for foreplaying with your husband, this is fine and Mashru` (Islamically acceptable). It is permissible for a wife to foreplay with her husband, and a husband with his wife; this is the Sunnah (whatever is reported from the Prophet) as the Messenger (peace be upon him) used to caress his wives and this did not invalidate his Wudu', if the act of foreplay is like

kissing.

A doctor touching the private parts of a patient invalidates Wudu'

Q: A doctor's job sometimes necessitates seeing a patient's `Awrah (private parts of the body that must be covered in public) or touching it during examinations. During surgical operations, a surgeon may work amid blood and urine. Must he repeat Wudu' (ablution) in this case or is it merely better to do so?

A: There is no harm in a doctor's touching and looking at the `Awrah of a patient when necessary, whether it is the urethra or the anus. There is no harm also in touching blood in case of necessity when treating a wound or examining it. He should then wash his hands. Wudu' (ablution) is not invalidated by touching blood or urine. However, it is invalidated by touching `Awrah, whether it is vulva or anus. Touching blood, urine, or other forms of Najasah (ritual impurity) does not invalidate Wudu', but touching the private parts without a barrier does, according to the statement of the Prophet (peace be upon him), (If a person touches their private parts without a barrier, they must perform Wudu'.)

The same applies to a female doctor; if she touches a woman's private parts in case of necessity, this invalidates her Wudu' if she is Tahir (ceremonially pure).

Does sleeping invalidates Wudu'?

Q: Questioner, Umm Khalid, inquires about the following: A woman performed Wudu' (ablution) and then slept in the car on her way to Makkah. Then, she performed Tawaf (circumambulation around the Ka`bah) without repeating Wudu'. She performed Tamattu` Hajj (combining Hajj and `Umrah with a break in between) until she finished Hajj rites and then ended the state of Ihram. What should she do? May Allah reward you.

A: In the Name of Allah, and Praise be to Allah.

If she just took a nap, there is no harm in this, as dozing does not invalidate Wudu'. However, if she slept deeply in a manner that invalidates Wudu', she is like the one who did not circumambulate around the Ka`bah. Therefore, she is considered as if she had performed Qiran Hajj (combining Hajj and `Umrah simultaneously). In this case, Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Sa`y-ul-Ifadah (final going between Safa and Marwah during Hajj and `Umrah) suffice her instead of these two rites (Tawaf and Sa`y of `Umrah) which she missed (if she slept deeply and then invalidated her Wudu' and therefore Tawaf) in `Umrah. Praise be to Allah.

Does napping invalidate Wudu'?

Q: A woman is asking: After I offer Salat-ul-Duha (supererogatory Prayer after sunrise) and while waiting for Zhuhr (Noon) Prayer, I get overtaken by sleep. Is my Wudu' (ablution) nullified in this case or not?

A: Wudu' is not nullified by napping, rather by heavy sleep during which a person loses consciousness, for (during the lifetime of the Messenger of Allah (peace be upon him), the Sahabah (Companions of the Prophet) (may Allah be pleased with them) used to wait for `Isha' (Night) Prayer while they were dozing, then they would offer Salah without performing Wudu'.) **However, Wudu' is nullified by heavy sleep in which a person loses sensation. Therefore sister, you should be fully aware of the difference between heavy sleep in which a person loses feelings and napping.**

Istinja' or Wudu': Which is required for performing Salah upon waking up?

Q: Should a Muslim after waking up make Istinja' (cleansing the private parts with water after urination or defecation) before doing Wudu' (ablution) or doing Wudu' only is enough?

A: In the name of Allah and praise be to Allah.

Whoever wakes up without having discharged any urine or feces has only to make Wudu' but not Istinja' before performing Salah (Prayer). The same applies to whoever passes wind, touches the private parts or eats camel meat. They have to wash the face and the hands, wipe the head and wash the ears and feet. Making Istinja' is not required except when discharging urine or feces.

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Deep sleep renders one's Wudu' (ablution) invalid

Q : I saw some people go to sleep in the Sacred House of Allah before Zhuhr (Noon) or `Asr (Afternoon) Prayers, for example, then someone comes to wake them up to perform Salah. They wake up and perform Salah without performing Wudu' (ablution). The same thing is also done by some women. What is the ruling regarding this? Appreciate your guidance, may Allah guide you!

A: Sleeping renders one's Wudu' (ablution) invalid on the condition that it is so deep that one loses consciousness. It was narrated by the honorable Companion Safwan Ibn `Assal Al-Murady **(may Allah be pleased with him) that he said:** ﴾ The Messenger of Allah (peace be upon him) used to instruct us when we were on a journey not to take our Khuffs (leather socks) off for three days and three nights except (to bathe) from Janabah (major ritual impurity related to sexual discharge). We did not have to do so to purify ourselves after sleeping, urinating or defecating. ﴿ **(Narrated by Al-Nasa'y and Al-Tirmidhy and regarded as Sahih (authentic) by Ibn Khuzaymah)**

It was also narrated by Mu`awiyah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴾ The eyes are signs of sleeping, if one sleeps fully, he should perform ablution. ﴿ **(Narrated by Ahmad and Al-Tabarany)Though the Sanad (chain of narrators) of this Hadith is weak, yet it has other proofs backing it, such as the Hadith mentioned above narrated by** Safwan, **which renders it a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).**

Consequently, it should be known that those men and women who sleep in Al-Masjid Al-Haram **or in any other place have broken their purification and have to perform Wudu' (ablution). Thus if they offer Salah without performing Wudu' (ablution), then their Salah is invalid. The Wudu' prescribed in Shari`ah is: washing one's face, rinsing their mouth, inhaling water, washing both one's hands up to the elbows, wiping the head along with the two ears, and washing the two feet up to and along with the two ankles. There is no need to perform Istinja' (cleansing the private parts with water after urination or defecation) due to sleeping or anything else**

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such as breaking wind, touching one's private parts (without a barrier), or eating camel meat.

Istinja' or Istijmar (cleansing the private parts with hard material after urination or defecation) is obligatory due to passing urine or excretion in particular, or anything like them, before performing Wudu' (ablution).

But as for dozing, it does not nullify Wudu' (ablution) because it does not involve losing one's consciousness. Thus, unanimity is achieved by the Hadiths classified under this issue.

May Allah grant us success!

Ruling on the validity of the Wudu' for the people who fall in coma for sometime

Q: What is the ruling on the validity of the Wudu' of those who experience a coma?

A: This needs further elaboration. There is nothing wrong with this as long as it takes place for a short while, a person does not lose consciousness or become unaware when passing wind, such as a person napping whose full senses are kept alert. Thus, there is no harm in that until a person becomes sure of breaking his Wudu'. On the other hand, if a person suffered a deep coma and lost all feelings, like a drunken person or one infected with an illness leading to the loss of consciousness, then Wudu' becomes nullified, like the person who faints or is epilepsy attacked.

Are children obliged to offer Wudu' to touch the Mus-haf

Tape no. 523

Q: A question from a female listener: G.M.A. She says: I work as a teacher in a primary school where I teach the Qur'an to girls in class two. They are young, so they do not master Wudu' (ablution), they may not even care to do so. But, they touch the Mus-haf (Arabic Qur'an) and repeat after me in recitation without performing Wudu'. Is there a sin upon me for this, even though I have taught them how to perform Wudu'?

A: If these girls are above seven years old, they should learn how to perform Wudu', then be allowed to touch the Mus-haf. If they are younger, their Wudu' is not valid and they are not obliged to do so. Rather, the instructed Ayahs (Qur'anic verses) are to be dictated for them on boards and papers. They should not touch the Mus-haf. This shall suffice for them In sha’a-Allah (if Allah wills). They should strive in that at this stage. Your duty is to direct, guide, and instruct them. May Allah reward you well.

Performing Wudu' for the purpose of reciting the Qur'an

Q: A questioner is asking about performing Wudu' for the purpose of reciting the Qur'an.

A: The Noble Qur'an is Allah's Word (may He be Exalted and Glorified), it is the greatest Book of all and the Last Divine Book revealed. Allah (Glorified be He) honors it saying:

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﴾ That (this) is indeed an honourable recitation (the Noble Qur'ân). ﴿﴾ In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). ﴿﴾ Which (that Book with Allâh) none can touch but the purified (i.e. the angels). ﴿﴾ A Revelation (this Qur'ân) from the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿**It is related in a Hadith that the Prophet (peace be upon him)**﴾ wrote to the people of Yemen: That no one should touch the Qur'an except if they are Tahir (ritually pure). ﴿**The companions of the prophet (peace be upon them) had also declared Fatwas to that effect.**

This is why the majority of scholars from the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly) declared the impermissibility of touching the Qur'an unless a person is Tahir from both major and minor impurities. Moreover, it is absolutely impermissible for a Junub (a person in a state of major ritual impurity) to recite it until they perform Ghusl (ritual bath following major ritual impurity), and this is the correct opinion.

A person in a state of minor ritual impurity can recite the Qur'an from memory but not from a Mus-haf. On the other hand, whoever undergoes major ritual impurity is not allowed to recite the Qur'an until they perform Ghusl, for the Messenger (peace be upon him) did not refrain from reciting Qur'an except during the state of Janabah, as authentically proven on the authority of `Aly **(may Allah be pleased with him) that he said:**﴾ Nothing was to hinder the Prophet (peace be upon him) from reciting the Qur'an except Janabah. ﴿

However, scholars disagreed on whether or not a menstruating woman or one in postpartum period falls under the same ruling of a Junub.

The majority gave them the same ruling as a Junub and absolutely prohibited their recitation of Qur'an until they become purified. This was mentioned in a Hadith related byAbu-Dawud,on the authority of Ibn `Umar **(may Allah be pleased with them) that the Prophet (peace be upon him) said,**﴾ A menstruating woman or a Junub is not to recite anything from the Qur'an. ﴿

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Others said that it is permissible for them to recite from memory, since their period lasts for a while and they have no control over such a thing, unlike a Junub. This is the correct opinion. It is reported that the Prophet (peace be upon him)﴾ ordained `Aishah when she was menstruating, during the Farewell Hajj, to observe all acts observed by a pilgrim except Tawaf (circumambulation around the Ka`bah). ﴿**Nevertheless, he did not prevent her from reciting Qur'an. Over and above, comparing a Junub on one hand to a menstruating woman or a woman in her postnatal period on the other hand is not true to the great difference between both cases. As for the mentioned Hadith of** Ibn `Umar, **it is Da`if (weak), according to the opinion of scholars, for it was reported by** Isma`il Ibn `Ayyash **on the authority of** Musa Ibn `Uqbah, **who belonged to the people of Hijaz,** and the narration of Isma`il **from other than the people of Levant is weak.**

Holding a copy of the exegesis of the Noble Qur'an without being in a state of Taharah

Q: A brother from Riyadh asks: Is it permissible to hold a copy of the exegesis of the Noble Qur'an without being in a state of Taharah (ritual purification), meaning the Mus-haf (Arabic Qur'an) with exegesis footnotes? Appreciate your guidance, may Allah guide you!

A: It is permissible to hold the books of (Qur'an) exegesis without a barrier and without being in a state of Taharah, because they are not to be called Mus-hafs. As for a Mus-haf containing the Noble Qur'an exclusively, it is impermissible to touch it on the part of a person who is not in a state of Taharah, because Allah (Glorified and Exalted be He) says: ﴿ That (this) is indeed an honourable recitation (the Noble Qur'ân). ﴾﴿ In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). ﴾﴿ Which (that Book with Allâh) none can touch but the purified (i.e. the angels). ﴾

The Prophet (Peace be upon him) said: ﴿ "None should touch the Qur'an except one who is pure." ﴾

The basis of absolute purification according to Shari`ah is: being pure of both the minor and major ritual impurities, as was understood by the Companions of the Prophet (Peace be upon him). It is not recorded, as far as we know, that any one of them touched a Mus-haf without being in a state of Taharah. This is the opinion of the majority of Muslim scholars and it is the soundest. May Allah grant us success!

Ruling on touching a Mus-haf (Arabic Qur'an) without performing Wudu' (ablution)

Q: What is the ruling on touching a Mus-haf (Arabic Qur'an) or moving it from a place to another without performing Wudu' (ablution)? What is the ruling on reciting the Noble Qur'an while in such a state?

A: It is not permissible for a Muslim to touch a Mus-haf without performing Wudu' according to the viewpoint of the majority of Muslim scholars, including the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad). Moreover such an opinion was given by the Companions of the Prophet (Peace be upon him) when being asked for Fatwa. There is a Sahih (authentic) Hadith in this regard narrated on the authority of** `Amr Ibn Hazm **(may Allah be pleased with him) that the Prophet (peace be upon him): ﴾ wrote to the people of Yemen: "No one should touch the Qur'an unless he/she is Tahir (ritually pure)." ﴿ **This Hadith is reliable and has several Sanads (chains of narrators) supporting each other.**

Accordingly, it is impermissible for a Muslim to touch the Mus-haf unless he or she is in a state of Taharah (ritual purification). The same applies to moving it from a place to another - one should be in a state of Taharah.

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But, if touching or moving it occurs through a means such as a wrapping, cover, or a hanger, there is no harm in this. However, touching it directly without being in a state of Taharah is impermissible, according to the soundest opinion of scholars. Regarding recitation, it is permissible for one in a state of minor ritual impurity to recite Qur'an from memory or read it without touching the Mus-haf with someone else correcting and reminding when necessary.

However, a Junub (in a state of major ritual impurity) must not recite it, for it is authentically reported that the Prophet (peace be upon him) ﴾ used to not quit recitation except if he was Junub. ﴿ **It is also related by Ahmadwith a good Sanad (chain of narrators) on the authority of`** `Aly **(may Allah be pleased with him) that the Prophet (peace be upon him)** ﴾ recited some of the Qur'an after finishing defecation and said: "This is for the one who is not Junub whereas the Junub is not to recite even one Ayah." ﴿

This means that a person in a state of Janabah must not read from a Mus-haf, or even from memory, until they have bathed. But the state of minor impurity allows a Muslim to recite from memory without touching the Mus-haf.

For women in menstruation or postpartum period,

there are different opinions among scholars in this regard. Some held that she is like a Junub and must not recite Qur'an.

Others held that she is permitted to recite Qur'an from memory without touching a Mus-haf, for postpartum or menstruation periods are longer than Janabah. A Junub can bathe at once and recite Qur'an immediately. However, a woman in menstruation or postpartum period cannot do this except after finishing her menses and returning to a state of Taharah. Therefore, it is not proper to compare her to a Junub.

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The correct opinion is that there is no prohibition for reciting from memory. This is the most preponderant opinion, for there is no legal evidence proving its prohibition. Rather, they include what indicates otherwise.It is authentically proven in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) ﴾ told `Aishah when she began menstruating during Hajj: "Perform all that a pilgrim does except for offering Tawaf around the Ka'bah until you are purified (from menses)." ﴿ **A pilgrim recites Qur'an and is not excluded by the Prophet (peace be upon him). Therefore, this indicates permissibility of recitation for women. Similarly, he told** Asma' Bint `Umais **the same when she gave birth to** Muhammad ibn Abu Bakr **at the Miqat (site for entering the ritual state for Hajj and `Umrah) during Farewell Hajj. Accordingly, this indicates that a menstruating woman or a woman during postpartum may recite Qur'an without touching the Mus-haf.**

But with regard to the Hadith narrated by Ibn `Umar **that the Prophet (peace be upon him) stated:** ﴾ A menstruating woman or a Junub must not recite anything of the Qur'an ﴿ **it is a Da`if Hadith (a Hadith that fails to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators; weak),** as it includes Isma`il ibn `Ayyash **on the authority of** Musa ibn `Uqbah **in its Sanad (chain of narrators) and scholars ranked the reports of** Isma`il **from the people of Hijaz as Da`if. They hold that his Sanad is good when reporting from the people of** Al-Sham (The Levant) **his mother country, but it is Da`if when reporting from the people of** Hijaz. **This Hadith was narrated from**

the people of Hijaz, **therefore it is Da`if.**

Ruling on touching the Qur'an by a Junub

Q: Can a Junub (one who is in a state of major ritual impurity) read Qur'an from memory? If it is not permissible, can he listen to it?

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A: It is not lawful for a Junub to recite the Noble Qur'an neither from a Mus-haf (Arabic Qur'an) nor by heart till he performs Ghusl (ritual bath following major ritual impurity) because it is authentically reported that the Prophet (peace be upon him) used to not quit recitation except if he was Junub.

But as for listening to the recitation of the Noble Qur'an, there is no harm in doing so, because this implies a great benefit on the condition that you do not touch the Mus-haf or recite from it.

Reciting the Qur'an by a person not in a state of Taharah

Q: This message was sent by a questioner from Jordan, saying: "I often recite the Qur'an, particularly the short Qur'anic Ayahs (verses), from memory. Sometimes, when reciting I may be in a state of minor impurity (as a result of passing wind, urination or defecation) or major impurity (as a result of sexual discharge). Is it permissible for me to recite the Qur'an while in such a state? Appreciate your guidance, may Allah guide you!

A: It is permissible for Muslim men and women to recite the Qur'an even while not in a state of minor ritual purity, provided that they are not in a state of Janabah (major ritual impurity related to sexual discharge). Reciting from memory in that case is permissible, whether they are Ayahs or short Surahs, according to the general meaning of evidence. But they must not read directly from the Mus-haf (Arabic copy of the Qur'an) until they perform Wudu' (ablution) because the Prophet (peace be upon him) said: (Do not touch the Qur'an except when you are in a state of Taharah (ritual purification).) **But a Junub (one who is in a state of major ritual impurity) should not recite the Qur'an (even from memory) until they perform Ghusl (ritual bath).** `Aly **(may Allah be pleased with him) said:** (There was nothing that prevented the Prophet (peace be upon him) from (reciting) the Qur'an except Janabah.) **The Prophet (peace be upon him) said:** (As for a person who is Junub (in a state of major ritual impurity), no, not even one Ayah.)

Thus, a person who is in a state of major ritual impurity must not recite the Qur'an until he takes a complete bath. As for women experiencing menstruation or postpartum period, they can recite the Qur'an only from memory, like one who is in a state of minor ritual impurity, according to the most preponderant of two views by scholars.

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Some scholars held the view that women in this state are not allowed to recite the Qur'an even from memory, like one who is in a state of Janabah, which requires taking Ghusl. The correct scholarly view, however, is that they are not considered in a state of Janabah, because their impurity lasts for many days which would make it unpleasant for them to abandon recitation and perhaps cause them to forget the parts that they have memorized. Thus, the correct scholarly opinion is that they can recite Ayahs from memory like one who is in a state of minor ritual impurity.

They should not be compared a Junub due to the differences we have mentioned. As for those in a state of minor ritual impurity, they are not allowed to touch the Mus-haf until they purify themselves. Allah (Exalted be He) says: (Which (that Book with Allâh) none can touch but the purified (i.e. the angels).) **This is based on one of two opinions given by scholars in their exegesis of this Ayah. This prohibition is also supported by the Hadith narrated from the Messenger of Allah (peace be upon him) in which he stated:** (None should touch the Qur'an except one who is pure.) **This is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) that has several Sanads (chains of narrators) supporting each other.**

In conclusion, those in a state of Janabah, menstrual and postpartal women, and those in a state of minor impurity (for passing wind, urine or stools) are not allowed to read from the Mus-haf. But reciting from memory is only permissible for those in a state of minor ritual impurity and women experiencing menstruation and postpartum period, and this is the correct scholarly view.

As for a person who is in a state of Janabah, he or she is not allowed to read from the Mus-haf nor from memory until he or she performs Ghusl. This is a brief summary of this important topic. As for the Hadith narrated in forbidding a woman experiencing menstruation from reciting the Noble Qur'an, it is a weak Hadith narrated by Abu Dawud **on the authority of** Isma`il Ibn `Ayyash **on the authority of** Musa Ibn `Uqbah. This narrator, Musa, **is from Hijaz. And the narrations of** Isma`il **on the authority of the people of Hijaz is Da`if (weak). May Allah grant us success!**

Does shaking hands with a Christian or a Jew nullify ablution?

Q: If someone performs Wudu' (ablution) in preparation to offer Salah and then shakes hands with a Christian or a Jew, does this render their Wudu' invalid? What is the ruling on inviting a Christian to have a meal in the house of a Muslim?

A: If a Muslim shakes hands with a Christian, a Jew, or any other disbeliever, then his Wudu' is not nullified. Yet it is not for him neither to shake hands with them nor to initiate greetings to them. The Prophet (peace be upon him) said: (Do not initiate greetings to Jews or Christians.) **Since shaking hands is much more significant than initiating greetings, Muslims are obliged not to initiate greetings nor shake hands with them. If disbelievers initiate greeting a Muslim and then shake hands with him, then there is no harm on his part to greet them in return, because he did not initiate greeting them but it is they who initiated greeting him.**

As for inviting them for a banquet at one's home, this needs some detailing:

If the purpose of a person who invites them is to endear, advise and guide them to Islam, there is no harm in doing so. The same also applies if they are guests. But to invite them to have meals in order to make friendship and amiability with them, it is not lawful for him to do so because there is enmity and hatred between them and us. Allah (Exalted be He) says: (Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone") **(Surah Al-Mumtahanah). May Allah grant us success!**

Does answering a greeting while performing Wudu' (ablution) nullify it?

Q: Does answering a greeting while performing Wudu' nullify it? Is it Makruh (reprehensible)? Please, advise. May Allah reward you!

A: Answering a greeting is not Makruh or nullify Wudu' (ablution). If someone greets you while you are performing the prescribed ablution, it is obligatory upon you to return the greeting according to the general evidence. If you are in a state of Istinja' (cleansing the private parts with water after urination or defecation) to remove impurity - some laypeople call it Wudu' also - then there is no harm, In sha'a-Allah (if Allah wills) to return the greeting during such a state. However, if you are in the state of relieving yourself, it is better not to return the greeting until you finish and then return the greeting because once the Prophet (peace be upon him) received greeting while he was urinating, he did not respond until he finished, performed dry ablution, and then returned the greeting and said: (I disliked to remember Allah except in the state of purification.)

In conclusion, if one receives greeting while performing the legal Wudu' (ablution), i.e. washing the face and the hands, wiping the head, and washing the feet - such is the legal Wudu' (ablution) which some people call Al-Tamassuh - then it is obligatory to return the greeting. Wudu' is not rendered invalid due to either returning or not returning greetings. Greeting must be returned. If someone is in a state of Istinja' (cleansing the private parts with water after urination or defecation), then the preponderant opinion is to return the greeting, because such a state differs from that of relieving oneself but implying touching Najasah (ritual impurity). Yet, there is no harm in either returning or not returning the greeting in such a state. May Allah grant us success!

Ruling on performing Wudu' (ablution) after eating camel meat

Q: A brother from Qatar says in his question: "I have read an opinion by some scholars claiming that eating camel's meat nullifies Wudu' (ablution). Yet I have also read another opinion that it does not nullify Wudu'. Which of the two opinions is the preponderant one? Appreciate your guidance, may Allah guide you!"

A: The correct opinion is that of those who said that eating camel meat nullifies Wudu' because it is authentically reported from the Prophet (peace be upon him) that he said: (Perform Wudu' after eating camel meat and do not perform Wudu' after eating mutton.) **The Prophet (peace be upon him) was asked:** (Should I do Wudu' after eating mutton? He (Peace be upon him) said, "If you wish." Then the same person asked, "Should I do Wudu' after eating camel meat?" he (peace be upon him) said, "Yes") **(Narrated by Imam Muslim in his Sahih).May Allah grant us success!**

Ruling on Wudu' after drinking camel broth

Q: A questioner from Ha'il, Saudi Arabia inquires: Should one perform Wudu' (ablution) after drinking camel broth or the food cooked with it?

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A: It is not necessary to perform Wudu' after eating drinking camel broth or milk; however, one should perform Wudu' after eating camel meat according to the soundest of the opinions of scholars. The Prophet (peace be upon him) stated: (Perform Wudu' after eating camel meat and do not perform it after eating mutton.) **(Related by Ahmad, Abu Dawud and Al-Tirmidhy, through a Sahih (authentic) Sanad (chain of narrators) on the authority of Al-Bara' ibn `Azib (may Allah be pleased with them))Muslim reported in his Sahih Book of Hadithon the authority of** Jabir ibn Samurah **(may Allah be pleased with them) that**(A man asked the Prophet (peace be upon him) whether he should perform Wudu' after (eating) mutton. He (the Prophet) said: "Perform Wudu' if you so desire, and if you do not wish, do not perform it." He (again) asked: "Should I perform Wudu' (after eating) camel flesh?" He said: "Yes.")**The broth is not called meat, neither is the food cooked with it or the milk. Such matters are Tawqifiy (bound by an Islamic text and not amenable to personal opinion) and Qiyas (analogy) has nothing to do with it. Allah knows best!**

The wisdom behind considering camel meat invalidating Wudu', and the ruling on its broth as well

Q: What is the wisdom behind camel meat being invalidating Wudu' (ablution)? Does its broth invalidate Wudu' as well?

A: It was authentically reported from the Prophet (peace be upon him) that he asked us to perform Wudu' after eating camel meat, and he did not reveal the wisdom behind it to us. We know that Allah (Glorified be He) is All-Knowing and All-Wise; He prescribes for His Servants what ensures their benefit in this world and in the Hereafter; and He forbids what harms them in this world and in the Hereafter.

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A Muslim must accept Allah's orders and those of His Messenger (peace be upon him) and apply them, even if we do not know the wisdom behind them. We are to obey Allah and His Messenger, as we were created for this purpose. Therefore, we must obey while believing that Allah is All-Wise and All-Knowledgeable. If we know the wisdom behind it, that of course is even better.

However, milk and broth of camel do not invalidate Wudu'; what does is camel meat only, according to the statement of the Prophet (peace be upon him), (Perform Wudu' after eating camel meat, but you do not have to do after eating mutton.) **A man asked,** ("O, Messenger of Allah! Should we perform Wudu' after eating camel meat?" He said, "Yes." The man asked, "What about mutton?" He said, "If you wish.") **These are two Sahih (authentic) Hadiths that were authentically reported from the Prophet (peace be upon him).**

Passing wind and nosebleeds invalidate Salah

Q: It was mentioned that vomiting and severe nosebleeds invalidate Wudu' (ablution). If one experiences a nosebleed during a four-Rak`ah Salah (Prayer consisting of four units), it is said that one should interrupt Salah, repeat Wudu', and return to complete their Salah. Is this true? May Allah reward you.

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A: Praise be to Allah, the Lord of Creation. May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

If one nullifies Wudu' by passing wind or due to a nosebleed during Salah, one's Salah is invalidated according to the most authentic opinion of scholars, as the Prophet (peace be upon him) stated, ﴿ If any of you passes wind during Salah, they should interrupt Salah, perform Wudu' and then repeat the Salah. ﴾ **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)),as mentioned by** Al-Hafizh ibn Hajar **in Bulugh Al-Maram book.**

However, the Hadith that states you should resume your Salah is weak or Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), as clarified also by Al-Hafizh ibn Hajar **in Bulugh Al-Maram.**

May Allah grant everyone success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

If a person passes wind during Salah, they should interrupt it

Q: An inquirer from Riyadh says: A man was offering congregational Salah (Prayer) in the first row. He passed wind, but he continued his Salah so that he would not have to pass in front of the people while they are offering Salah and cause them to lose Khushu` (the heart being attuned to the act of worship). What is the ruling on this?

A: May Allah forgive him! If a person passes wind or remembers that they are not Tahir (ceremonially pure) while offering Salah, they should interrupt their Salah, repeat Wudu' (ablution) and return to their Salah with the congregation. As for the rows of Ma'mums (people being led by an Imam in Prayer), their Sutrah (barrier placed in front of a person praying) is the Sutrah of their Imam (the one who leads congregational Prayer). Thus, there is no harm in passing in front of the Ma'mums. However, he should pass quietly, so that he does not disturb them.

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The ruling on a person who passes wind while performing Tawaf

Q: KNA from Cairo inquires about a man who began performing Tawaf (circumambulation around the Ka`bah), and then passed wind. Must he interrupt his Tawaf or continue?

A: If one passes wind or emits urine, discharges Mani (sperm/vaginal secretions that are released on orgasm) or touches one's private parts during Tawaf, Tawaf must be interrupted just like Salah (Prayer). One should perform Wudu' (ablution) and then continue Tawaf. It is a controversial issue. However, this is the most authentic opinion according to the statement of the Prophet (peace be upon him), (If any of you passes wind during Salah, they should interrupt it, perform Wudu', and repeat the Salah.) **Related by Abu Dawud, and ranked as Sahih (authentic) by Ibn Khuzaymah.Tawaf is a form of Salah in general. However, if one interrupts it, such as when hearing the Iqamah (call to start the Prayer) after having only performed three rounds of Tawaf , they must offer Salah and then resume Tawaf from the place where stopped. They do not have to return to** Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), **unlike some scholars mentioned, that they should start the round of Tawaf from** Al-Hajar Al-Aswad. **The correct opinion is that they do not have to. If a funeral begins and they offer the Funeral Prayer; if anyone stops them to talk to them; or if they stop due to crowdedness, they can continue their Tawaf, and there is no harm in that. May Allah grant us success!**

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Applying henna to the head does not invalidate Wudu'

Q: If a woman performs Wudu' (ablution), applies henna (a plant that produces a reddish-orange dye) to her head and then offers Salah (Prayer), is her Salah valid or not? When her Wudu' is invalidated by any means, must she wipe over the henna or wash her hair first and then perform Wudu'?

A: Using henna on the head does not invalidate Wudu' if she has already performed it. There is no harm in wiping over her head if it has henna or bandages over it while performing minor Taharah (ritual purification) [e.g. ablution. Ed.]

However, in Ghusl (ritual bath), a woman should pour water over her head three times; it is not enough to wipe it.It was authentically reported in the Sahih (authentic) Book of Muslim (on the authority of Um Salamah (may Allah be pleased with her) that she said, "O, Messenger of Allah! I have braided hair. Should I unfasten it to perform Ghusl after Janabah (major ritual impurity related to sexual discharge) and menstruation?" He said, "No, you do not have to. It is sufficient to pour water over your head three times, and thus you will be Tahir (ritually pure).") **If she unfastens her hair in Ghusl after menstruation, this will be even better, according to other Hadiths that were mentioned in this matter.**

May Allah grant us success!

Does using cologne require repeating Wudu'

Q: There has been much controversy about using cologne. Is it prescribed for a Muslim who is in a state of Taharah (ritual purification) to repeat Wudu' (ablution) after using cologne or wash the parts of their body that were affected by it?

A: Cologne contains alcohol, which is an intoxicating substance according to doctors. Therefore it should best be avoided and lawful fragrances used instead. However, you do not have to repeat Wudu' after using it or wash your body, as there is no clear evidence on its Najasah (ritual impurity). May Allah grant us success!

Whether smoking invalidates Wudu'

Q: ASH from Sudan inquires about the following: What is the ruling on a man who performs Wudu' (ablution), smokes a cigarette and then offers Salah (Prayer), especially if he is the Imam (the one who leads congregational Prayer)? We told him that smoking cigarettes invalidates Wudu', but he said this is not true.

A: Smoking does not invalidate Wudu', but it is Haram (prohibited) and should be abandoned.

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However, if a person smokes and then offers Salah, neither their Salah nor their Wudu' is invalidated. Cigarettes are originally a kind of known herbs, but they are prohibited because of their harm. A person who smokes should quit smoking and beware of its harm. It is impermissible to buy cigarettes, smoke them or trade in them. A person who does so should perform Tawbah (repentance to Allah) according to Allah's saying, ﴿ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). ﴾ **Allah (Glorified and Exalted be He) then says,** ﴿ Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ﴾ **Allah (Glorified and Exalted be He) made lawful for us the nutritious, helpful substances only. Allah (Glorified be He) says about the Prophet (peace be upon him),** ﴿ he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods) ﴾

There is no doubt that cigarettes, hashish and all intoxicants are evil and unlawful, so they should be abandoned. The same applies to Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea) known in Yemen, **which is also unlawful because of its harm; it leads to wasting time and missing Salah. Those who take it should perform Tawbah and spend their health, money and time in useful things. A Mu'min (believer) should beware what harms them in worldly and religious affairs, such as cigarettes and intoxicants. All of them should be avoided, and anyone who uses them should perform Tawbah. It is also impermissible to trade in them, as this trade is harmful to the Muslims. May Allah guide everyone and grant them success!**

The ruling on a person who offers Salah while their foot is bleeding

Q: One day I was playing football when I hurt my leg. When the time of Salah (Prayer) came, I performed Wudu' (ablution), but I did not wash the wound. While I was offering Salah, the wound started bleeding, and I remained so for five days. Is my Salah valid or not? Please advise. May Allah reward you.

A: You should have tied the wound with a piece of cloth or a splint to stop the bleeding, and then wipe over the splint. If that was not possible, you should have performed Tayammum (dry ablution) for it after performing Wudu'. This is what you should have done. If you did not do so, you had better repeat the Salah of the five days in which you offered Salah without wiping over the wound or Tayammum, because you neglected this matter. May Allah grant us success!

Does washing the dead invalidates Wudu'?

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother EAEZ,**

may Allah protect him.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your Fatwa request registered in the Department of Scholarly Research and Ifta' numbered 3186, dated 12/7/1408 A.H., in which you ask a number of questions,

please be advised that the Permanent Committee for Scholarly Research and Ifta' has already issued Fatwas concerning the issues you inquired about. Please find attached a copy of them. They will suffice in sha'a-Allah (if Allah wills).

Washing the dead does not invalidate Wudu' (ablution) according to the most authentic opinion of scholars. However, if the person who washes the dead touches their `Awrah (private parts of the body that must be covered in public), this invalidates their Wudu'. Anyhow, the person who washes the dead should not touch the dead's `Awrah; they should wash it with a barrier.

May Allah guide everyone to what pleases Him!

As-salamu `alaykum warahmatullah wabarakatuh.

Does washing the dead invalidates Wudu'?

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother EAEZ,**

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May Allah guide everyone to what pleases Him!

As-salamu `alaykum warahmatullah wabarakatuh.

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Chapter on Ghusl (ritual bath following major ritual impurity)

A piece of advice to spread Islam and its virtues

in America and explaining an issue related to women's

wiping on the Khimar (veil covering to the waist) and washing heads after ritual bath following major ritual impurity

From `Abdul `Aziz ibn `Abdullah ibn Baz **to the honorable brother Mr. H. `A. B. (may Allah guide him to what pleases Him).**

Amen

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

We have received your letter, may Allah guide you. We were pleased to know that you are doing well and that you continue to seek knowledge and comprehension to serve your nation and country. Thanks to Allah for that. May Allah grant you success!

We were also pleased when you mentioned that you undertake the duty of Da`wah to Islam and explain its virtues, and reply to its enemies. You request to send some Du`ah i.e. callers, from the Islamic University as there are many people who are ready to embrace Islam when they know its real nature, fair legalizations, and just system. Thanks to Allah who guided us to carry out this noble mission and vision.

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May Allah increase you in good and guidance, make you benefit the people, and make you and us rightly-guided and guiding others. For Allah is the All-Generous, All-Bountiful

Regarding your request to send a delegation to America to invite and preach Islam,

we inform you that we are seriously interested in that. We appreciate your noble initiative. In sha' Allah, we shall send some people who will be in charge of that when we find those who are apt for this mission and master the English language as languages usually constitute a barrier that hinders us to attain what we need to attain. May Allah assist us and you to attain our dreams and make Islam prosper and improve Muslims' status.

We have sent many delegations to Africa **in all countries for Da`wah (inviting to Allah), guidance, writing essays about Muslims' status there, studying their problems, knowing Islamic Associations, and providing assistance to them and choosing the students who are apt to be sent to Islamic universities in Madinah. Thanks to Allah, these delegations succeeded to a large extent and achieved many good things, thanks to Allah for that. May Allah (Glorified and Exalted be He) guide us, you, and all Muslims to comprehend religion, hold fast to it, exert efforts in inviting to it, spread its virtues and teachings, and guide those in charge of us to what is good for Muslims, make their religion safe, and unite their word! For Allah is the Only One who can do so.**

As for the question in your letter about the ruling on a woman who wipes over her veil upon performing Ghusl (ritual bath following major ritual impurity) from major ritual impurity and that if American Muslim women abide by washing their heads from major ritual impurity every time, it may hinder them from

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accepting Islam as they have their hair styled and it can be changed by water, etc. I understood what you meant.

Answer: It is well known, according to the pure Shari'ah and the unanimous opinions of scholars, that wiping on Khuffs (leather socks), turbans, and Khimar (veil covering to the waist) is not permissible in Ghusl (ritual bath following major ritual impurity). It is only permissible in ablution as indicated in the report of Safwan Ibn `Assal. **(may Allah be pleased with him):** ❨ The Messenger of Allah instructed us not to take off our light boots for washing the feet up to three days and nights during a journey except in case of major impurity (after sexual intercourse). In other cases such as sleeping, relieving oneself, or urinating, the wiping of wet hands over light boots is sufficient. ❩

There is no doubt that the Islamic Shari`ah is flexible and easy. There is no difficulty in the ruling of washing heads after being in major ritual impurity as when the Prophet (peace and blessings be upon him) was asked by Um Salamah **about washing after being in major ritual impurity or in menstrual period. She said, 'O Prophet of Allah, I hold my hair and spread it to wash it after being in major ritual impurity or in menstrual period. The Prophet (peace and blessings be upon him) said,** (No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.) **Reported by Muslim in his Sahih.**

Thus, women, who are doubtful about washing their heads when they do ritual bath following major ritual impurity, are advised throw three handful of water on their heads till water covers it all and there is no need to change or take away anything from what they wear if it is difficult for them to take it off. It shows the great reward that Allah prepared for them and the good end and the eternal good life in paradise if they are patient and hold fast to the Shari'ah. As for the covers urgently needed for

covering a fracture or injury, it is permissible to wipe over them in major and minor Taharah (ritual purification) for the necessity imposed without a time limit as long as there is a necessity. According to the Hadith of of Jabir **regarding the man whose head was injured, then the Prophet (peace and blessings be upon him) ordered him to wrap his wound with a cloth, wipe over it, and then wash the rest of his body.Reported by Abu Dawud in his Sunnan.**

It is considerable to pay attention of those who want to accept Islam when discussing some issues and some rules that seem difficult for them that the way to success i.e. Paradise, is not easy but is surrounded by hardships while hell is surrounded by lusts. Allah sets His commands to test people to see who will do the best of deeds. So it is not completely easy to win the Pleasure of Allah and enter Paradise without exerting any effort but we have to be patient, struggle with ourselves, and endure many hardships to please Allah (Glorified and Exalted be He), enter His Paradise, and evade His Wrath and Punishment. Allah (Glorified and Exalted be He) says, (Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].) **Allah (Glorified and Exalted be He) says,** (Who has created death and life that He may test you which of you is best in deed.) **Allah (Glorified and Exalted be He) says,** (And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).) **There are many verses in this regard.**

May Allah make us and you guide the people to the right way, improve Muslims' status and make everyone understand the wisdom of their creation, and multiply the numbers of those who call to the Truth. Verily, Allah is Able to do all things.

Wassalamu 'alaikum wa rahmatullah wa barakatuh

The Deputy of the Chairman of the Islamic University, Al-Madinah Al-Munawwarah.

Friday Ghusl (Ritual Bath) is a stressed Sunnah

Q: Is the ritual bath on Friday obligatory or mustahab (desirable)?

A: The Ghusl (Ritual Bath) on Friday is only a stressed Sunnah as indicated by the following authentic hadiths. The Prophet (may Allah's Peace and Blessings be upon him) says: (Performing Ghusl (washing up), Siwak (brushing one's teeth), and puting perfume on Friday is an obligation on every adult.) **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ("Anyone who takes a ritual bath and then goes to the Friday Prayer and performs the Prayer that has been ordained for him, keeps silent until the imam concludes the sermon, and then offers the Prayers along with him (the imam), he would be forgiven for what he did between then and the following Friday, and even three days more.") **Reported by Muslim in his sahih.According to another wording reported also by Muslim:** ("He who performs ablution perfectly and comes to Jumu`ah (Friday) Prayer and listens (to the sermon) silently, the sins which he has committed since the previous Friday plus three more days (i.e. 10 days) will be forgiven for him. One who distracts himself with pebbles during the sermon will not get the Friday Prayer reward".) **There are many hadiths in this regard.**

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As for the statement of the Prophet (may Allah's Peace and Blessings be upon him): (It is compulsory for every male who has reached the age of puberty,) **most of scholars view that this statement is just affirmative as the Arabs say the waiting period is a debit and your right is a duty on me. This explanation finds further support by the fact that the Prophet, peace and blessings be upon him, considered ablution as sufficient in some Hadiths.**

Similarly, the same goes to wearing perfumes, using Siwak (tooth-cleansing stick), wearing the best of clothes, and going early to attend the Friday sermon, these all are desirable acts of Sunnah and are not obligatory.

The ruling on Ghusl (ritual bath) on Friday

Q: Mr. `A. M. Z. from Biljirshy asks, "What about Ghusl on Friday; is it obligatory, recommendable or an act of Sunnah? Can taking a bath for Janabah (major ritual impurity) on Friday night replace the Friday bath, keeping in mind that some people say that the day begins at midnight? Moreover, if this Ghusl of Janabah does not count for Friday Ghusl, what is the appropriate time for it?"

Friday Ghusl is a stressed Sunnah for men according to the Prophet's Saying, (Performing Ghusl (washing up), using Siwak (brushing one's teeth), and wearing perfume on Friday are compulsory on every adult.) **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ("When anyone of you comes to Jumu'ah (Friday) Prayer, he should take a bath.") **There are many other Hadiths to the same effect.**

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The Hadiths mentioned above do not mean that Friday Ghusl is obligatory and that whoever avoids it deserves punishment but it is a stressed act according to the above authentic Hadiths and the Prophet's saying, ("If anyone performs ablution on Friday, then goes to the Masjid (mosque), offers the Supererogatory Salah and listens (to the sermon) until the imam finishes it, the sins which he has committed since the previous Friday plus three more days will be forgiven for him...") **The Prophet (may Allah's Peace and Blessings be upon him) also says:** (If any one of you performs ablution on Friday, that is all right; and if any of you takes a bath, that is better.)

It becomes known that the Hadith of the Prophet (peace be upon him) does not imply obligation but stresses the importance of taking a bath on Friday for this style of speaking is widely used in Arabic. In this way we can reconcile between the Hadiths narrated concerning this matter. It is worth mentioning that, in order to reconcile between contradicted Hadiths, scholars put a legal basis, which is to explain the Hadiths by other Hadiths on the same issue if their texts are different, taking into consideration that the sayings of the Prophet confirm and explain each other and similarly the Ayahs (Verses) of the Glorious Qur'an.

If a person takes a Janabah bath on Friday, this will be sufficient for the Friday Ghusl. It is preferable to intend performing both the Friday and Janabah baths upon taking the bath. Moreover, the time for Friday Ghusl begins at dawn and it is preferable to take the bath immediately before going to Friday Salah, as this is better with regard to activeness and cleanliness.

May Allah grant us success!

Does taking a bath due to Janabah or other reasons suffice for Wudu'?

Q: Mr. A. S. S. from Thadiq in the Kingdom of Saudi Arabia asks, "I take a bath due to Janabah (major ritual impurity owing to sexual related to sexual discharge) using soap and shampoo, does this bath suffice for Wudu' (ritual ablution) if I intend both of them?

A: Taking a Janabah bath can be a substitute for Wudu' if the person intends to perform both ritual purifications but it is preferable to perform Wudu' and then take the bath to comply with the act of the Prophet (peace be upon him). Moreover, there is no harm in using soap, shampoo, Sidr (lote tree/ lotus jujube), and other things used in cleaning.

May Allah help us all!

Does Janabah Ghusl suffice for Wudu'?

Mr. A. A. G. from Abha, says, "Does taking Ghusl (ritual bath following major ritual impurity) suffice for Wudu' (ritual ablution) whether it is due to Janabah (major ritual impurity related to sexual discharge) or other causes? In other words, if I take a bath, is it necessary to perform Wudu' before prayer or does the bath suffice for it?

A: If one takes a Janabah bath and intends to remove both major and minor ritual impurity, this bath will suffice for both Janabah bath and Wudu' but it is better to perform Istinja' (cleansing the private parts with water after urination or defecation), Wudu', and then bathe following the acts of the Prophet (peace be upon him). This ruling is equally applied to women in menses and postpartum period as well.

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But, if a person takes a bath for something other than the causes mentioned above, such as Friday bath and taking a bath for cleanliness or refreshment, the bath does not suffice for Wudu' owing to neglecting the sequence of Wudu', which is one of prerequisites of Wudu', and the inexistence of a major ritual purification that involves the minor one as the case with Ghusl of Janabah.

May Allah grant us success!

Can a person offer Salah after bathing without performing Wudu'?

Q: A question by somebody from Iraq, asking, "Is a person permitted to offer Salah after taking a bath without performing Wudu' (ritual ablution) on the consideration that they become ritually purified by bathing or are there other conditions for bathing to be a substitute for Wudu'?"

A: Scholars differed regarding this issue but the preponderant opinion is that performing a Janabah (major ritual impurity) bath with the intention of removing both major and minor ritual impurity suffices for Wudu' and the minor impurity is included in the major one. However, if someone wants to be in compliance with the Sunnah and to fulfill the better approach in the case, they should follow the Prophet's (peace be upon him) path; they should wash the genitals and the areas around them, perform Wudu', pour water on the head three times, on their right side, then on the left, and then on all of the body, and finally wash their feet in a place other than where they take their bath. This is the perfect way of Ghusl that complies with the Sunnah and corresponds to the way of the Prophet (peace be upon him).

Does Ghusl suffice for Wudu'?

Q: Mrs. F. A. inquires, "If someone becomes ritually impure owing to excreting urine or feces, does taking a Ghusl i.e. ritual bath, avail them from performing Wudu' (ritual ablution)? May Allah reward you with the best!

A: It is an act of Sunnah for a person who is in a state of major ritual impurity to perform Wudu' and then take a bath following the example of the Prophet (peace be upon him). If they take a Janabah (major ritual impurity) bath with the intention of removing both major and minor impurities, it will suffice them but it is not preferable in this case. However, if the bath is Mustahab (desirable), such as Friday Ghusl and or a bath for refreshment, this does not make up for Wudu'; Wudu' should be performed first before or after the bath according to the Prophet's saying, ﴾ Allah does not accept the Salah of a person who invalidates his ablution until he performs ablution (anew).” ﴿ **(agreed upon by Al-Bukhari and Muslim)**

The Prophet (peace be upon him) also said, ﴾ Neither the prayer is accepted without purification nor is charity accepted out of ill-gotten (wealth) ﴿ **(Related by Muslim in his Sahih)**

Taking a bath can suffice for Wudu' only, if a person washes his/her parts in the order mentioned in Allah's Saying, ﴾ O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. ﴿

If, however, it is a bath for Janabah, menstruation, or postpartum and there is an intention to fulfill both ritual purifications (Wudu' and Ghusl), Ghusl will include Wudu', as the Prophet's says, ﴾ The (reward of) deeds depends upon the intentions and every person will get the reward according to what he has intended. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)**

Allah is the One Who brings success.

Does swimming in the sea suffice for Wudu' (ablution)?

Q: If I was swimming in a sea or in a river and the time of prayer becomes due and I have no water to make ablution, is it permissible to use water of the sea or the river to make ablution? Does swimming in the sea or the river suffice instead of making ablution?

Answer: You have to make ablution using the water surrounding you in the sea or in the river. The Prophet (peace and blessings be upon him) was asked about making ablution using the sea water, he replied: (Its water is pure and what dies in it is lawful food.) **If you wash to remove dirt or impurity, it would not suffice instead of ablution. But if you wash to remove the ritual impurity with the intention of removing both major and minor ritual impurity, then it is sufficient. But it is better to make ablution then to wash as the Prophet (may Allah's Peace and Blessings be upon him) did. He used to make Istinja' (cleansing the private parts with water after urination or defecation) first, then make ablution for prayers and then wash. This is the Sunnah yet it is permissible to combine both of them in one intention but scholars see that it is better to do as the Prophet (peace and blessings be upon him) used to do. It is the same ruling in the case of women who wash after menstrual period or postnatal period, they can use the sea or river water or even water from wells or springs. Allah (Glorified be He) says,**

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(But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.)

The Ruling on washing hair with shampoos containing eggs, lemons, and the like

Q: A lady says, there are some creams and shampoos that women use for washing their heads. They contain some food stuff such as eggs or lemons. What is the ruling on using such things, especially when knowing that women use them and then remove them with water in bathrooms and they mix with the dirt? Please, advise us! May Allah reward you!

Answer: It is permissible to use these things for attaining benefits for the head such as using them as treatment. It is also permissible to use eggs, wheat, or other food stuffs as medication as what is permissible and useful is allowed to be used as medication. The Prophet (peace and blessings be upon him) said,《 O Allah's servants! Treat yourselves medically but use nothing unlawful 》**If eggs and other food stuffs are used as medication on the head, they may be rotten and inedible so it is permissible then to wash them in bathrooms.**

What is the ruling if a person awakens and finds his clothes wet and later discovers that it is Maniy (sperm/vaginal secretions that are released on orgasm)?

Q: A questioner from Ibn Khaldun territory says, a man was asleep and when he woke up, he found his clothes wet and did not recognize the type of the discharge as he did not know the difference between Maniy (sperm) and other discharges. However, he offered Salah (Prayer) without performing Ghusl (bath following major ceremonial impurity). Later on, he remembered that he had had a sexual dream. What should he do? Sould he repeat the Salah he offered?

A: Yes, if he remembered that he had a sexual dream and realized that the fluid he found on his clothes was Maniy, he must perform Ghusl and repeat the Salah he offered before making Ghusl after having the sexual dream. However, if he did not remember and was in doubt whether this fluid was Maniy, Madhy (thin white viscid fluid secreted due to sexual thoughts or desire, pre-seminal fluid) or urine, he should wash his clothes to be on the safe side, but he need not perform Ghusl unless he thinks it is most likely that this fluid was Maniy. Clothes should be sprinkled with water after secretng Madhy and should be washed and squeezed if it is urine. As for Maniy, it is Tahir (ceremonially pure) and there is no need to wash the clothes. Nevertheless, it should be washed off, if it is wet and rubbed if it is dry. If the discharge resulted from sexual thoughts or foreplay, it is most likely to be Madhy or Maniy and they are different.

The Maniy, according to scholars, has a palm-pollen smell and is viscid, unlike the Madhy which is watery. As for Wady, it occurs after urination and takes its ruling.

May Allah grant us success!

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Ruling on Ghusl following a sexual dream that leaves no trace

Q: Ibrahim `A. H. says: Sometimes, when I wake up I remember that I had a sexual dream but I do not find any trace. Should I perform Ghusl (bath following major ceremonial impurity)? Please, advise. May Allah reward you the best!

A: It is not obligatory upon whomever experiences a sexual dream to perform Ghusl unless he finds Maniy (sperm/vaginal secretions that are released on orgasm). The Prophet (peace be upon him) stated:❨ Ghusl is necessary upon seminal discharge. ❩**Ghusl is obligatory upon an adult after seeing Maniy, according to the scholars. If one has had sexual intercourse with wife, he must perform Ghusl, even if no Maniy is emitted. The Prophet (peace be upon him) stated:**❨ When the circumcised part touches the circumcised part (i.e. male and female genitals), Ghusl is obligatory. ❩**(Related by Muslim in his Sahih (authentic) Book of Hadith)He (peace be upon him) stated:**❨ When a man sits in between the four limbs of a woman and has sexual intercourse with her, Ghusl becomes obligatory. ❩**(Agreed upon by Imams Al-Bukhari and Muslim)Muslim added in his Sahih Book of Hadith,**❨ even if he does not ejaculate. ❩

In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim),it was narrated on the authority of Anas **(may Allah be pleased with him) that** Um Sulaym Al-Ansariyyah, mother of Anas **(may Allah be pleased with them)**❨ said: O Allah's Messenger! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to perform Ghusl after a sexual dream (nocturnal emission)? Allah's Messenger (peace be upon him) replied, "Yes, if she notices a discharge." ❩

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This ruling applies to both men and women according to the scholars. This indicates that whoever emits Maniy out of sexual desire, either by thinking of sex or touching their sexual organs must perform Ghusl just as the one who has a sexual dream, based upon the generality of the statement of the Prophet (peace be upon him):❨ Ghusl is necessary upon seminal discharge. ❩**May Allah grant us success!**

What is the degree of authenticity of the following Hadith: ﴿ "Whoever washes a dead body should perform Ghusl and whoever carries the coffin should perform Wudu' "? ﴾

Q: S.S. from Riyadh inquires about the authenticity of the following Hadith: ﴿ "Whoever washes a dead body should perform Ghusl (ritual bathing) and whoever carries the coffin should perform Wudu' (ablution)." ﴾ **Does the order here indicate obligation or recommendation? Why?**

A : This Hadith is Da`if (weak). However, there are other Hadiths authentically reported from the Prophet (peace be upon him) that indicate that it is Mustahab (commendable) for one who washes the body of a dead person to perform Ghusl. With regard to carrying the dead person, there is no Hadith reported to indicate that it is Mustahab to perform Wudu' after carrying a dead person.

I have an allergic reaction when I wash my head, how should I perform Ghusl?

Q: A questioner inquires: I am a married woman and suffer from asthma. I suffer from sinuses throughout the year, how can I offer Salah (Prayer)? Can I perform Ghusl (bath following major ceremonial impurity) without washing my head and just wiping over it? You should know that I get serious sinuses when I wash my head several times a week. Many times, I leave off Salah, for I am not able to wash my head and only wipe over it. I am so worried and disturbed, though I know that Din is ease. Kindly provide me with a decisive reply, in order to be able to lead my life comfortably and carry out my obligations dutifully, bearing in mind that I am a teacher and work everyday and when I catch a cold it usually keeps me in bed. Allah knows I am sick and I have to fulfill the rights of marriage and obey my husband and, at the same time and above all, obey Allah.

A: If washing your head after Janabah (major ceremonial impurity related to sexual discharge) or menstruation cause you harm, it is sufficient for you to wipe over it. Allah (Exalted be He) states: ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿ **The Prophet (peace be upon him) stated:** ﴾ "What I have forbidden to you, avoid it; what I have ordered you [to do], do as much of it as you can." ﴿

Is it permissible for a woman to perform Ghusl without undoing her hair?

Q: A questioner from Sudan inquires: Some women here braid their hair and when they perform Ghusl (bath following major ceremonial impurity), they do not undo it. Is the Ghusl valid, bearing in mind that the water does not reach the roots of the hair? Please, advise. May Allah reward you the best!

A: It is sufficient for the woman to pour water on her head, for Um Salamah **(may Allah be pleased with her) asked the Prophet (peace be upon him) concerning this saying:** ﴾ O Messenger of Allah, I am a woman who has closely plaited hair; should I undo it when having Ghusl after major impurity? The Prophet said: No, it is enough for you to throw three handfuls of water on your head and pour water over your body, and then you are purified. ﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith)**

If a woman pours three handfuls of water over her head, this is sufficient and she does not need to undo it, on the grounds of the aforementioned Sahih Hadith.

The Junub must perform Ghusl immediately upon awakening at sunrise

Q: S.M. from Nouakchott inquires:

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I woke up while I was Junub (in a state of major ceremonial impurity) and the sun was about to rise. If I performed Ghusl (bath following major ceremonial impurity), I would miss the Fajr (Dawn) Prayer. Can I perform Tayammum (dry ablution) and offer Salah (Prayer)?

A: You should have performed Ghusl and then offered Salah, not Tayammum. One who forgets or oversleeps must immediately perform Salah when he remembers it or wakes up. The Prophet (peace be upon him) stated: ❨ He who misses a Salah because he sleeps or forgets it should offer it when he remembers it, there is no Kaffarah (expiation) for it but that. ❩ **It is well-known that Salah is not valid unless one is Tahir (ceremonially pure). The Prophet (peace be upon him) stated:** ❨ Salah is not accepted without purification. ❩ **If water is available, one must perform purification, if it is not, one is permitted to offer Salah after performing Tayammum. Allah (Glorified and Exalted be He) states:** ❨ and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. ❩ **Surah Al-Ma'idah**

You must guard your Salah and be keen to perform it at its due time by using an alarm clock or asking one of the members of your household to wake you up when the time of Salah is due in order to perform the Salah obligatory upon you with your Muslim brothers in the Masjid (mosque). You should not resemble the hypocrites who delay Salah and perform it lazily.

May Allah protect us and all Muslims against the characteristics and behaviors of hypocrites! May Allah grant us success!

Having sexual intercourse more than once without performing Ghusl

Q: Is it permissible for a man to have sexual intercourse with his wife several times without Ghusl (ritual bath following major ritual impurity) among them?

A: This is permissible for him, but offering Ghusl is better, for it is authentically reported that the Messenger of Allah (peace be upon him) sometimes did and sometimes did not.It is reported by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and Ahmad from Rafi` ibn Khadij﴾ that one day the Prophet (peace be upon him) had intercourse with all his wives, where he performed Ghusl after each intercourse. It was said: O Messenger of Allah, why do you not make it a single Ghusl? He said: This is more purifying and better. ﴿

It is also authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas(may Allah be pleased with him)﴾ that he (peace be upon him) used to have sexual intercourse with all his wives with one Ghusl. ﴿

However, the Sunnah (whatever is reported from the Prophet) stipulates that if a man intends to engage in sexual intercourse several times without performing Ghusl, he should offer Wudu' (ablution) (as if he is preparing) for the Salah (prayer). Moreover, it is permissible to leave this Wudu' according to another legal proof. As for the evidence that recommends it, itis reported by Muslim and others on the authority of Abu Sa`id(may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ If any one of you wants to engage in sexual intercourse with his wife more than once, let him perform Wudu' (on every time). ﴿**According tothe narration of Abu Khuzaymah**﴾ Let him perform Wudu' (as if he is preparing) for the Salah ﴿**.**

As for the evidence that permits leaving this Wudu', it isreported by Al-Tahawy from `Aishah (may Allah be pleased with her) that she said:﴾ The Prophet (peace be upon him) used to have sexual intercourse (with his wives) and then repeat it without performing Wudu'. ﴿

Allah is the One Who grants success.

What is the Meaning of Janabah? When is it necessary to have Ghusl after it?

Q: What is the meaning of Janabah? When should a person perform Ghusl (ritual bath following major ritual impurity)?

A: Janabah is a state of ritual impurity after engagement in a sexual intercourse or when Maniy (sperm or vaginal secretions that are released on orgasm), which is accompanied, or not, by a sexual desire, is discharged. Thereupon, performing Ghusl is obligatory. Allah (Glorified and Exalted be He) says, ﴾ If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). ﴿ **(Surah Al-Ma'idah 5: 6). Allah (Exalted be He) also says,** ﴾ O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. ﴿ **(Surah Al-Nisa' 4: 43). The Prophet (peace be upon him) said,** ﴾ "When a man sits in between the four parts of a woman and has sexual intercourse with her, bath becomes compulsory even if no ejaculation takes place." ﴿ **(Agreed upon by Al-Bukhari and Muslim and the wordings are of the latter)**

It is reported that Um Sulaym Al-Ansariyyah **(may Allah be pleased with her) asked,** ﴾ "O Messenger of Allah! Indeed, Allah is not shy to tell the truth! Thus, is it necessary for a woman to perform Ghusl if she has a wet dream?" The Messenger of Allah (peace be upon him) replied, "Yes, if she saw the discharge." ﴿ **(Agreed upon by Al-Bukhari and Muslim).Many other Hadiths stress the same meaning.**

May Allah grants us success!

How to perform Ghusl from menstruation and Janabah

Q: How should a woman perform Ghusl (ritual bath following major ritual impurity) after menstruation and Janabah (major ritual impurity related to sexual discharge) using modern things such as the shower, faucet, and the like?

A: Firstly, a woman should perform Istinja' (cleansing the private parts with water) from menstruation and postpartum blood. In cases of Janabah, a man or woman should also perform Istinja' and then perform Wudu' (ablution) as done for Salah (Prayer). According to the Sunnah, it is preferable for a person to pour water over their head three times and start washing the right side and then the left side, then pour water over their whole body. However, it is also permissible to pour water over the whole body at once.

It is Mustahab (desirable) for a woman to use water and Sidr (lote tree/ lotus jujube).

However, it is sufficient for a person who is in a state of Janabah to use water only whether he is using a shower, a faucet, or anything else. All Praise is due to Allah!

Rubbing the body while performing Ghusl

Q: A question from A. R. from Al-Khubar, Saudi Arabia, saying: Should a person rub his body during performing Ghusl (ritual bath following major ritual impurity) or is it sufficient to pour water over the body only?

A: It is sufficient to pour water all over the body when performing Ghusl from Janabah (major ritual impurity related to sexual discharge), menstruation, and postpartum period as indicated by the general meaning of the Ayahs and the Hadiths. May Allah grant us success!

Madhiy does not necessitate performing Ghusl

Q: Does Madhiy (pre-seminal fluid) necessitate performing Ghusl (ritual bath)?

A: Madhiy (pre-seminal fluid) does not necessitate performing Ghusl. It necessitates performing Wudu' (ritual ablution) after washing the penis and testes if someone wants to offer Salah or Tawaf (circumambulation around the Ka`bah) or touch the Mus-haf (Arabic Qur'an). This is based on the Prophet's saying when he was asked about it, he said, it is necessary to make Wudu' after it and he commanded the relevant person to wash the penis and testes.

However, Maniy (sperm secretions that are released on orgasm) necessitates Ghusl when it is emitted in abundance due to thinking about or having sexual intercourse or if its traces are seen after waking up from sleep.

Does Emitting Maniy after Performing Ghusl Necessitate Repeating Ghusl?

Q: A woman asked that a little amount of Maniy (vaginal secretions that are released on orgasm) is emitted after finishing Ghusl (ritual bath following major ritual impurity). Is she required to perform Ghusl again?

A: There is no need to perform Ghusl again as long as it has already been done. This amount of Maniy is nothing, because it is emitted without having sexual thoughts or desire. In this case, it, like urination, obligates making Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution). You have already performed the obligatory Ghusl. Men and women are the same in this case.

However, when Maniy is emitted due to a new action that provokes one's sexual desire, such as kissing, touching, etc., performing Ghusl is required.

Ruling on Maniy Discharged after Ghusl

Q: Should a man repeat Ghusl (ritual bath following major ritual impurity) because Maniy (sperm) was discharged after he performed Ghusl?

A: No, he should not repeat Ghusl but he should perform Istinja' (cleansing the private parts with water) and Wudu' (ablution). This is because Maniy was discharged without having sexual desire. Therefore this does not necessitate Ghusl, rather only Istinja' and Wudu'. It has the same ruling as urination. May Allah grant us success!

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Tayammum (dry ablution)

Correct Way of Performing Tayammum

Q: Can Your Eminence explain the correct way of performing Tayammum?

A: The correct way of performing Tayammum is as Allah (Exalted be He) says: ﴾ But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. ﴿ **It is to place the hands on clean earth once for the face and the two hands.**

A Muslim performing Tayammum places their hands on clean earth only once and then rubs their face and hands.It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) said to `Ammar ibn Yasir **(may Allah be pleased with him):** ﴾ It would have been enough for you to do this. Then he struck the ground with his hands once and wiped the exterior of his palms and his face. ﴿

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The ground should be pure. Arms are not to be rubbed; only the face and the two hands are enough due to the Hadith mentioned above.

Tayammum is used in place of water to end major and minor impurity, according to the most preponderant opinion of scholars. If someone performs Tayammum, they can perform the immediate and future Nafilah (supererogatory) and obligatory Salah (Prayer) as long as they are ritually pure until they break wind, urinate or defecate or until they find water or until they become able to use water if they are unable to use it. Tayammum is Tahur (ritually pure), according to the Prophet (peace be upon him), and is used in place of water.

Ruling on Performing Tayammum when Water is Available

Q: What is the ruling on performing Tayammum (dry ablution) when water is available?

A: Praise be to Allah, Alone. Peace and blessings be upon the Messenger, his family, and Companions.

Some reliable people told me that some of the Bedouins perform Tayammum when water is available. This is a great evil for which they must be rebuked, because performing Wudu' (ritual ablution) for Salah (Prayer) is one of the conditions of a valid Salah, when water is available. Allah says, ❨ O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. ❩

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It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from the Messenger of Allah (peace be upon him) that he said, ❨ The prayer of any one of you will not be accepted if he has broken wind, until he performs Wudu'. ❩**Allah has permitted Tayammum, which takes the place of Wudu' when water is unavailable, or when one is unable to use it because of sickness, etc., due to the Ayah quoted above, and because Allah says,** ❨ O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba ,(i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving. ❩

It was narrated that `Imran Ibn Husayn **(may Allah be pleased with him) said,** ❨ We were with the Messenger of Allah (peace be upon him) on a journey. He led the people in prayer, and there was one man who kept away. He said, 'What kept you from praying?' He said, 'I have become Junub (in a state of major ritual impurity) and there is no water.' He said, 'You should perform Tayammum with clean earth, and that is sufficient for you.' ❩**(Agreed upon by Al-Bukhari and Muslim)**

Thus, we know that performing Tayammum for prayer is not permissible when water is available and one is able to use it. Rather it is obligatory for a Muslim to use water for Wudu'

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and for Ghusl from Janabah (major ritual impurity related to sexual discharge) no matter where they are, as long as they are able to use it. A Muslim has no excuse for not doing so and for performing Tayammum instead. In that case prayer will be incorrect, because one of its conditions, i.e. purify oneself with water when the person is able to do so, is omitted.

Many of the Bedouins - may Allah guide them - and others who go on trips performing Tayammum when water is available and easily accessible, this is undoubtedly serious carelessness and an abhorrent and impermissible action, because it runs against Shari`ah. Rather a Muslim is excused for performing Tayammum if water is far away or there is only a small amount of it that is only enough for his, his family or his livestock survival, and the source of water is too far.

Every Muslim, whenever he or she is, has to fear Allah in all their affairs. They have to adhere to Allah's Commands, which provide for performing Wudu' with water when one is able to. A Muslim must beware of Allah's prohibitions, including Tayammum when water is available and they are able to use it.

I ask Allah to give all the Muslims and us understanding of His religion and to make us all steadfast in adhering to it. May He grant us protection from the evil of our own souls and from our evil deeds, for He is Most Generous, Most Kind. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Ruling on Performing Tayammum and then Finding Water before the Time for Salah Ends

Q: A group of people were traveling and Salah (Prayer) became due. They had no water, and though it was raining and there were trenches of water on both sides of the road, they doubted purity of that water: particularly because there were some non-Muslim workers nearby. They feared that those workers might have used this water, so they decided not to use the water and performed Tayammum (dry ablution), though the land was wet and there was no dust. Before the end of the time for Salah, they found water. What is the ruling on that case?

A: They should have performed Wudu' (ablution) from the available water if it was possible, for water is essentially pure and Wudu' is obligatory. Tayammum is permissible only in case one cannot perform Wudu', as is the case when water is not suitable for Wudu' because it is insufficient or mixed with dust and turned into mud; hence, Tayammum is permissible. However, they should have looked for dust by removing the crust on the surface, if the rain was light. If the rain was heavy and covered all the land, it is permissible to perform Tayammum on dry land or over their dusty luggage. Allah (Glorified and Exalted be He) states:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿

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Whenever they found water after performing Salah, they did not have to repeat it, for the Sunnah (whatever is reported from the Prophet) allows this as long as they did their best.

How can a Sick Person Perform Tayammum?

Q: A brother from Al-Madinah Al-Munawwarah asks: I cannot perform Wudu' (ritual ablution) myself due to my illness. Moreover, there is no one who can offer me help. Is it permissible for me to perform Tayammum (dry ablution), knowing that the hospital cleans its walls, floors, and mattresses daily? Can I inquire about the manner of performing Tayammum due to what I have mentioned?

A: If the sick person does not have someone to help him perform Wudu' nor can he do it himself, he can perform Tayammum. Allah (may He be Praised) says: (But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.) **Moreover, if someone is unable to use water or perform Tayammum they are to be excused, but they are obliged to perform Salah at due times without performing neither Wudu' nor Tayammum, because Allah (may He be Praised) says:** (So keep your duty to Allâh and fear Him as much as you can) **And because the Prophet (peace be upon him) said:** ("What I have forbidden to you, avoid it; what I have ordered you [to do], do as much of it as you can.")

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In some travels of the Prophet (Peace be upon him) some of his Companions (may Allah be pleased with them) performed Salah without performing either Wudu' or Tayammum. Being among them, the Prophet (Peace be upon him) did not condemn their act. This happened during the travel in which the necklace of `Aishah **(may Allah be pleased with her) was lost. Some of the Companions (may Allah be pleased with them) went to search for it upon an order from the Prophet (peace be upon him). Not finding it and since it was the due time to offer Salah, they performed Salah without preceding it by performing either Wudu' or Tayammum. Tayammum was not prescribed yet and they were in lack of water. It was thanks to that incident that Tayammum was prescribed.**

This is what must be done. If a sick person does not have the ability to use water and does not have anyone to help him perform Wudu' (ablution), then he is obliged to perform Tayammum if he finds clean earth. He can perform Tayammum using such earth directly or putting it in a container or a vessel. It is sufficient for him to perform Tayammum in place of Wudu'.

It is not permissible to neglect this matter. On the contrary, all hospitals should take care of this. Before performing Wudu' or Tayammum, the patient should perform Istinja' (cleansing the private parts with water after urination or defecation) after defecation or urination when water is available or perform Istijmar (cleansing the private parts with a hard material after urination or defecation). It is not necessary to toil to have water. Rather, it is sufficient to perform Istinja' using pure handkerchiefs and the like, such as stones, earth and suchlike so as to remove impurity. One should wipe one's genitals not less than three times. If this is not sufficient to purify oneself, then increasing wiping is obligatory until reaching purification. The Prophet (peace be upon him) said: ("...whoever cleans his private parts with stones should do it with odd number of stones.") **The Prophet (peace be upon him) also:** (forbade the cleansing with less than three stones.) **He also forbade performing Istinja' with bones and dung, saying:** (They do not purify.) **May Allah grant us success!**

A man had a wet dream and could not bathe as he underwent a surgical operation, should he Perform Tayammum or Perform Wudu' after Tayammum?

Q: A brother from Riyadh asks: Having undergone a surgical operation in my back, I could hardly perform Wudu' (ablution) to offer Salah. One night I had a wet dream but I could not have a bath lest the wounds of the operation should be infected. Is it sufficient for me to perform Tayammum (dry ablution)? Is it obligatory for me to perform Wudu' after performing Tayammum? What should I do in such a case? Appreciate your guidance, may Allah guide you.

A: It is obligatory for Muslims to fear Allah as much as possible in all of their conditions. Allah (Exalted be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**The Prophet (peace be upon him) said:**﴾ "What I have forbidden to you, avoid it; what I have ordered you [to do], do as much of it as you can." ﴿**(Agreed upon by Al-Bukhari and Muslim).Thus if a patient cannot perform Wudu' and Ghusl (ritual bath), it is sufficient to perform Tayammum, because Allah (may He be Praised) says:**﴾ But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. ﴿**(Surah Al-Ma'idah)**

A person who is unable to perform Wudu' or Ghusl has the same ruling as one who does not find water. Thus if you can perform Wudu' but cannot perform Ghusl, perform Wudu' and then perform Tayammum in place of Ghusl. This is inferred from the saying of Allah:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**May Allah grant us success!**

His hand is injured and water cannot reach his wound, he offered Salah without performing Tayammum

Q: A person performed Wudu' (ablution) and forgot to perform Tayammum (dry ablution) on a wound in his hand that he cannot put water on. Remembering this during Salah (Prayer), he performed Tayammum (for it) without interrupting Salah and then he resumed his Salah. What is the ruling on this Salah? Is it valid or not?

A: If one of the parts of the body washed in Wudu' is so severely wounded that it cannot be washed or wiped over with water, for fear of aggravation or the delay of healing, the person should perform Tayammum. If they perform Wudu' and leave the place of the wound, then begin to offer Salah, and remember during Salah that they have not performed Tayammum, they should perform it and restart the Salah, as the part of Salah offered before Tayammum is invalid, including Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Therefore their Salah is invalid, because Taharah (ritual purification) is a prerequisite for the validity of Salah.

Leaving one of the parts of the body unwashed invalidates Wudu'. When the Prophet (peace be upon him) saw in a man's foot an unwashed shiny part as tiny as a coin, he ordered him to repeat Wudu'. Since washing and wiping are impossible in the case of the inquirer, Tayammum should be performed. Allah says: ﴿ And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth ﴾

Another evidence is the story of the man wounded in the head, whose story is related byIbn Majah on the authority of Ibn `Abbas whereinthe Prophet (peace be upon him) said:﴾ "If only he washed his body and left his head where he received the injury." ﴿**Inthe narration of Abu Dawud from Jabir,the Prophet (peace be upon him) said:**﴾ It would have been sufficient for him to perform Tayammum... ﴿

If that person did not repeat that Salah, they should repeat it.

The borders of the face in Tayammum and how to perform Tayammum for a person whose hand is wrapped in a splint

Q: If one or both of my hands are wrapped in a splint or are wounded in a way that makes me unable to use water, how can I perform Tayammum (dry ablution)? Is the border of the face in Tayammum the same as in Wudu' (ablution)?

A: Yes, the border of the face in Tayammum is the same as Wudu'. You should wipe over your face with your hands after you put them on dust, and your face is from the upper front to the chin, and from the right ear to the left ear. Then, you should wipe over your hands from the wrist to the fingertips. If you have a splint or wounds in your hands or arms, it is enough to wipe over the splint or over the wound.

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If one of the arms is sound and the other is wounded or wrapped in a bandage, you should wash the sound one and wipe over the wounded one. If water is harmful to the wound, or if there is no water, it is enough to perform Tayammum.

Someone did not find a means to heat the cold water so he wiped without washing his feet

Q: G.E.K. from Iraq says, "I am a preparatory student and lives in a student dorm. One day, I woke up to offer the Fajr (Dawn) Prayer, but it is was very cold, and I had no means to heat the water, so I wiped over my feet without washing them. Was my Salah (Prayer) valid, or should I repeat it?

A: This needs to be clarified in detail. If you could have found warm water, heat cold water or buy water from your neighbors or from anyone else, you should have done so. Allah (Exalted be He) says,﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**You should do whatever you can, whether buying water, warming it or any other means that enable you to perform Wudu' (ablution). If you could not do;**

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it was too cold to perform Wudu' with cold water; and you could not warm it or buy some warm water, you are excused, and you can perform Tayammum (dry ablution). This is according to Allah's Saying,﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**He (Glorified be He) also says,**﴾ and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. ﴿**The person who could not use water is like the one who could not find water.**

Is it permissible for a person, who can not use water in cold weather and has no means to warm it, to make Tayammum to perform Fajr Prayer?

Q: Ruling on a person who needs to perform Ghusl (bathing) but can not use water because of cold weather and there is no means to warm it. Is it permissible to make Tayammum (dry ablution) for performing Fajr (Dawn) Prayer? What is the ruling on a person who did that?

A: If a person is in a place where he can not warm the water and finds no warm water and is afraid to be harmed, then it is permissible and lawful to make Tayammum (dry ablution). Allah (Glorified and Exalted be He) says, ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿ **The Prophet (peace and blessings be upon him) says,** ﴾ When I command you to do anything, do of it as much as you possibly can. ﴿ **It is authentically narrated that** `Amr Ibn Al-`As **(may Allah be pleased with him) was in Dhat Al-Salasil battle and he underwent ritual impurity in a very cold night, he did not take a bath but**

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he made only ablution, Tayammum (dry ablution), and prayed as Imam. When he came back, he asked the Prophet (peace be upon him) and said that he feared to be harmed and that he understood the following Ayah (Qur'anic verse) as giving an excuse to do so: ﴾ And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. ﴿ **The Prophet (peace be upon him) smiled, said nothing, and did not ask him to repeat prayer. This is a clear proof to make it an acceptable legal excuse.**

Does Tayammum abrogate Ghusl altogether?

Q: Does Tayammum (dry ablution) abrogate Ghusl (ritual bath following major ritual impurity) altogether? How many Salahs (Prayers) can one perform while having Tayammum? What are the invalidators of Tayammum?

A: Tayammum takes the place of water. This is because Allah (Exalted be He) makes the earth a place for performing Salah and a purifier for Muslims. If someone does not find water or is not able to use water because of illness, they are liable to perform Tayammum. Tayammum will be sufficient to end the state of impurity till water is available. Then, if someone finds water, they have to perform Ghusl for their previous Janabah (major ritual impurity related to sexual discharge). Likewise, the patient who recovers and becomes well has to perform Ghusl for previous Janabah for which Tayammum was performed. The Prophet (peace be upon him) said: (Clean dust is a source of purification for the Muslim even with the lack of water for ten years.) **Then, he said:** (If you find water, make it touch your skin.) **(Related by Al-Tirmidhy on the authority of Abu Dhar (may Allah be pleased with him). This Hadith was also reported by Al-Bazzar and held as authentic by Ibn Al-Qattan on the authority of Abu Hurayrah (may Allah be pleased with him)).**

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Therefore, if someone in a state of Janabah finds water, they have to perform Ghusl for that Janabah. But their previous Salah was valid as they did so when they were not able to use water or when they did not find water, even if that state of Janabah lasted for a long time. Thus, when they recover or find water, they have to perform Ghusl.

Ruling on Tayammum by someone who has little water on an outing

Q: Some Muslims went out during vacations away from Riyadh for amusement. They did not intend to travel. They only take little water with them. When the time of Salah (Prayer) comes, they perform Tayammum (dry ablution) instead of Wudu' (ablution) under the pretext that they do not have enough water, even thought they can search for water or carry it with them during their trip. Can they perform Tayammum in such a state? If they are not liable to perform Tayammum, what is the ruling on performing Salah without Wudu'?

A: If they go out on an excursion and the time of Salah comes while having little water for their needs and water is far away from them, they are permitted to perform Tayammum. But if they carry water with them, it will be better. If water can be attained easily, then it will be obligatory upon them to perform Wudu'. If water is far away and cannot be attained except with hardship or they may waste their time by searching for it, there will be no blame on them to perform Tayammum. The Prophet (peace be upon him) and the Companions used to perform Tayammum when water was far away from them.

However, it is not obligatory upon them to perform Jumu`ah (Friday) Prayer if they are away from the town and cannot hear the Adhan (call to Prayer) in a distance of one Farsakh (league; about 3 miles) or more.

Is it obligatory upon a worshiper to perform Tayammum for every Salah

Q: H.S.H., from Buraydah, asks: "Should a worshiper perform Tayammum (dry ablution) for every Salah (Prayer)? Can the person, who performs Tayammum, offer obligatory and supererogatory Salah as long as Tayammum is valid? May Allah reward you well!"

A: It is permissible for a Muslim, who performs Tayammum, to offer whatever obligatory and supererogatory Salah as long as water is still unavailable or could not be used or Tayammum has been invalidated. This is according to the soundest opinions of scholars. Allah (may He be Praised) says:(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.)**The Prophet (peace be upon him) said:**("The earth has been made Tahur (a means of purification) and a place of Salah for me. So whenever the time of the Salah comes for anyone of you, he has his Masjid and Tahur.")**The Prophet (peace be upon him) also said:**("Clean dust is a source of purification for the Muslim even with the lack of water for ten years.")**If he finds water, he has to perform Ghusl (ritual bath following major ritual impurity) or Wudu' (ablution). There are many Hadiths in this regard. Allah is the One Who grants success.**

Chapter on removing Najasah

Protecting the Al-Masjid Al-Haram from children's Najasah

Q: We were at Al-Masjid Al-Haram (the Sacred Mosque in Makkah) to perform `Umrah (lesser pilgrimage). We could not find residence for one night. Therefore, we stayed this night at Al-Masjid Al-Haram. I had my young daughter with me. She was three years and half. She urinated during her sleep. I did not feel that till I found the carpets wet. I did not pay attention to washing it because of those who were sleeping. Then, I forgot to wash it. What should I do?

A: You have to repent to Allah (Exalted be He) from that sin. You should not do that again. If it happens that you have to stay the night at Al-Masjid Al-Haram, Al-Masjid Al-Nabawy **or other Masjids and you have a child with you, you have to bring her diaper to protect the Masjid from her discharge. But if you find anything of that kind, you have to clean the Masjid or tell those in charge of cleaning and maintaining the Masjid to clean it. You are not excused for negligence and remissness.**

May Allah forgive you, us and all Muslims!

Does washing pure together with impure clothes affect the purity of clothes?

Q: Does washing impure clothes with pure ones affect the purity of the clothes and water?

A: If pure and impure clothes were washed together with enough water that removes the impurity and does not become impure, all the clothes will be pure. This is based on the Hadith: ("Water is pure and is not defiled by anything.") **This Hadith was reported by** Ahmad, Abu Dawud, An-Nasa'y **and** Al-Tirmidhy **with an authentic chain of transmitters.**

It is incumbent upon whoever washes the clothes to use enough water to purify all of them. If you can separate pure clothes from impure ones, it will be better to wash impure clothes alone with enough water and remove the traces of impurity. Water will be pure as long as it does not change with impurity. Allah is the One who grants success.

Chapter on menstruation and postpartum period

Women's Sawm and Salah during menstruation

Q: E.B.K. from Wahran, Algeria, says, "Please, Your Eminence, give us authentically reported accounts on women's Sawm (Fast) and Salah (Prayer) during menstruation. May Allah reward you."

A: When a woman has her menstrual period, she should stop offering Salah and observing Sawm. When she is purified, she should make up for the days in which she did not observe Sawm, but she does not have to make up for the missed Salah. This is according to what wasrelated by Al-Bukhari and others.The Prophet (peace be upon him) stated: (Isn’t it true that none of you can offer Salah or observe Sawm during her menstrual period?) **It was alsorelated by Al-Bukhari and Muslimon the authority of** Mu`adhah **that she asked** `Aishah **(may Allah be pleased with her),** ("Why does a menstruating woman make up for the missed days of Sawm, but not for the missed Salah?" `Aishah (may Allah be pleased with her) said, "Are you a Kharijite (separatist group that believes committing a major sin amounts to disbelief)?" The woman said, "No, I'm not, but I'm just asking." She said, "In the era of the Messenger of Allah (peace be upon him), we were ordered to make up for Sawm, but not for Salah, after the end of menstruation.") **(Related by Al-Bukhari, Muslim and others).**

This is out of Allah's Mercy upon women. Salah is repeated five times a day, and menstruation occurs every month, so Allah exempted women from making up for Salah, as it entails great hardship. Sawm, however, occurs once every year, so women are exempted from Sawm during menstruation out of mercy, and they are ordered to make up for it later to fulfill the benefit from it.

May Allah grant us success!

Whether a woman should offer Salah and observe Sawm if she has a brown discharge before menstruation

Q: The same person asks, "Five days before menstruation, I have a brown discharge, then menstruation begins and lasts for eight days. I offer Salah (Prayer) and observe Sawm (Fast) during those five days. Is this right or not? Appreciate your guidance, may Allah guide you."

A: If those five days are separate from the days of menstruation, they are not considered part of it, so you should offer Salah, observe Sawm and perform Wudu' (ablution) for each Salah, as it takes the same ruling as urine, not menstrual blood. It does not invalidate Salah or

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Sawm. It just necessitates Wudu' for every Salah until it stops. It is just like Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

However, if those five days are connected to menstruation, they are considered part of it and you should not offer Salah or observe Sawm during it.

If this brownish or yellowish discharge is seen after purity from menstruation, it is not considered part of menstruation, but it takes the same ruling as Istihadah; you should perform Istinja' (cleansing the private parts with water after urination or defecation) at the time of each Salah, perform Wudu' and then offer Salah and observe Sawm regularly. Since it is not considered menstruation, your husband may have sexual intercourse with you, according to the saying of Umm `Atiyyah **(may Allah be pleased with her),** ( We did not consider brownish and yellowish discharge after menstruation part of it. ) **(Related by Al-Bukhari in his Sahih (authentic) Book of Hadith and Abu Dawud, and this is the wording of the latter).** Umm `Atiyyah **(may Allah be pleased with her) is one of the honorable female Sahabah (Companions of the Prophet) who narrated many Hadiths from the Prophet (peace be upon him).**

May Allah grant us success!

Ruling on reciting the Qur'an by a Junub, a menstruating or postpartum woman

Q: Since the Qur'an is on the curriculum at our girls' faculty, we are required to memorize one Juz' (a 30th of the Qur'an). Sometimes, the exam time coincides with our menstrual periods. Therefore, is it permissible for us to write down the Ayahs (Qur'anic verses) on a piece of paper so that we can memorize them? A: According to the most correct of the two views held by scholars, it is permissible for a menstruating or postpartum woman to recite the Qur'an,

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since there exists no evidence to support prohibition. However, the recitation should be made verbally without holding or even touching the Mus-haf (Arabic Qur'an). It is permissible for them when necessary to hold the Mus-haf with a screen, i.e. a piece of pure cloth or something of the sort, or the paper on which Ayahs of the Qur'an are written down.

Those who are in a state of Janabah (major ritual impurity related to sexual discharge) are not allowed to recite the Qur'an even verbally until they have first performed Ghusl (ritual bath following major ritual impurity). This ruling is based on an authentic Hadith which is emphatic on the prohibition of reciting the Qur'an when in a state of Janabah. The case of a menstruating or postpartum r woman does not apply to the Junub. The reason is that while menstruation or postpartum period may last for quite a number of days, the Junub can remove the state of Janabah at any time after the sexual intercourse is over.

Allah alone grants success.

Ruling on a menstruating woman reading books containing Du`a'

Q: Is it permissible for a menstruating woman to read books containing Du`a' (supplication) on the Day of `Arafah (9th of Dhul-Hijjah), given that these books contain Ayahs (Qur'anic verses)?

A: There is nothing wrong with a menstruating or postpartum woman to read books containing Du`a while performing the rituals of Hajj. She is even allowed to recite the Qur'an according to the most preferable view held by scholars. There exists no authentic or explicit text in the Qur'an or Sunnah (whatever reported from the Prophet) forbidding a menstruating or postpartum woman from reciting the Qur'an. Only the person in a state of Janabah (major ritual impurity related to sexual discharge) has been prohibited from reciting the Qur'an. This is based on the Hadith narrated by `Aly **(may Allah be pleased with him).**

As for the Hadith narrated by Ibn `Umar **which states:** ( Neither a menstruating woman nor a Junub (in a state of major ritual impurity) should recite anything from the Qur'an ) **it has been categorized as Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) because the Hadith**

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is narrated by Isma`il Ibn `Ayyash **from the people of Hijaz. Isma`il's narrations from the people of Hijaz have been classified as weak. However, both the menstruating and postpartum women are only allowed to recite the Qur'an from memory without holding or touching the Mus-haf (Arabic Qur'an).**

A person in a state of Janabah is not allowed to recite the Qur'an verbally nor from the Mus-haf until Ghusl (ritual bath following major ritual impurity) is taken first. The difference between the two cases (i.e. Janabah and menstruation) is that the Junub can remove the state of Janabah at any time after the sexual intercourse has finished and perform Ghusl at any time. In case water is not available or the person cannot use it, Tayammum (dry ablution) is permissible to offer Salah (Prayer) and recite the Qur'an.

This is not the case with a menstruating or postpartum woman whose menstruation or postpartum period might last for as long as Allah wills. That is why they have been allowed to recite the Qur'an so that they will not forget it or miss the excellent reward of reciting it and learning the rulings of Shari`ah (Islamic Law). It is even more permissible for them to read books of Du`a' that contain Ayahs (Qur'anic verses) and Hadiths. This is the most correct of two views held by scholars (may Allah have mercy on them).

Reciting the books of Tafsir by one who is impure

Q: A question is from M.H. from Riyadh, reads: "I read some books of Tafsir (explanation/exegesis of the meanings of the Qur'an), such as Safwat Al-Tafasir, while I am in a state of major ritual impurity, i.e. during menstruation. Is it permissible to do so? Am I a sinner for doing so?"

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A: There is no blame on a menstruating or postpartum woman to read books of Tafsir or the Qur'an without touching the Mus-haf (Arabic Qur'an). This is according to the soundest opinions of scholars. However the person, who is in a state of Janabah (major ritual impurity related to sexual discharge), is not permitted to read the Qur'an at all till Ghusl (ritual bath following major ritual impurity) is performed. Prohibition in this case does not include the books of Tafsir, Hadith and other books, provided that the Junub person (in a state of major ritual impurity) does not read the Ayahs (Qur'anic verses) it contains. It was authentically reported that﴾ Nothing prevented the Prophet (peace be upon him) from reciting the Qur'an, except Janabah. ﴿**It was reported in another Hadith related byAhmad with a good chain of transmitterson the authority of** `Aly **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**﴾ As to the Junub (ritually impure after sexual intercourse), not even (to read) an Ayah. ﴿

Is it permissible for a postpartum woman to fast, offer Salah, or perform Hajj if she becomes clean before her postpartum period expires?

Q: Is it permissible for a woman to observe Sawm (Fast), offer Salah (Prayer) or perform Hajj if she becomes clean before her postpartum period expires?

A: Yes, it is permissible for her to fast, offer Salah, perform Hajj and `Umrah (lesser pilgrimage). It is permissible for her husband to have intercourse with her if she becomes clean of her menses before her postpartum period ends. For example, if she becomes pure twenty days after delivery, she must perform Ghusl (ceremonial bath following delivery) and then she can pray, fast and resume sexual relations with her husband.

Regarding the report in which `Uthman ibn Abu Al-`As **is quoted to have considered this Makruh (reprehensible), it is rendered as it is 'disliked' but not forbidden. Though he employed his own Ijtihad (juristic effort to infer expert legal rulings) on this issue, there exists no evidence to support it.**

The correct view is that there is nothing wrong with that if the woman becomes pure before forty days. If the bleeding resumes within forty days, then the correct view is that she should regard it as postpartum blood within the forty-day period, but her Sawm, Salah and Hajj while she was pure are still valid and she does not have to repeat any of them, so long as they were done while she was in a state of ceremonial purity.

Ruling on a newly-delivered woman who does not perform Salah or Sawm until after forty days of the postpartum period even if she is pure

Q: Many women stay forty days after giving birth without performing Salah (Prayer) or observing Sawm (Fast) even if she is pure. What is the ruling on this?

A: Postpartum period prevents a woman from performing Salah, observing Sawm and having sexual intercourse exactly like menstruation. Postpartum period is the blood that is discharged because of giving birth. As long as the newly-delivered woman bleeds during the first forty days, she is not liable to perform Salah or observe Sawm. Moreover, her husband is not permitted to have sexual intercourse with her till she becomes pure or completes forty days. If she continues bleeding, she has to perform Ghusl (ritual bath following major ritual impurity) by the end of the forty days. This is because postpartum period cannot be more than forty days according to the soundest view held by scholars. Then she has to perform Salah, observe Sawm and have sexual intercourse with her husband. She can safeguard herself against blood by using cotton or the like in order not to soil her clothes and body. This bleeding has the same ruling of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) that does not prevent woman from Salah, Sawm or sexual intercourse. But she has to perform Wudu' (ablution) for every Salah.

But if she becomes pure before completing forty days after birth, she has to perform Ghusl in order to perform Salah and observe Sawm. She is also permitted to have sexual intercourse with her husband. If she bleeds again, she will not be permitted to perform Salah or Sawm or to have sexual intercourse till she becomes pure or completes forty days. The Sawm or Salah that she performs during the days when she was pure are valid.

She is not required to make up for the missed days of Sawm.

Is it permissible for a Mustahadah to have sexual intercourse with her husband?

A: A Mustahadah is a woman who suffers abnormal vaginal bleeding outside the menstrual or post-partum period. She holds the same ruling applied to non-menstruating women. Accordingly, she is allowed to observe Sawm (Fast), offer Salah (Prayer) and to have sexual intercourse with her husband. She has to perform Wudu' (ablution) before each Salah like the case of one who should perform Wudu' due to passing urine or wind. She has to clean away the discharged blood with a piece of cotton or something similar to keep her body and cloths clean. This ruling is based on authentic Prophetic Hadiths.

Ruling on taking bills to cease discharge of menstrual or postpartum blood

Q: What is the ruling on a woman taking bills to cease discharge of menstrual or postpartum blood?

A: If the discharge of menstrual or postpartum blood ceases due to a woman's taking bills or injections, Ghusl (ritual bath necessary for offering acts of worship) becomes necessary in order for her to offer such acts of worship as Hajj, Salah (Prayer) or Sawm (Fast). She will hold the same ruling applied to women who are not experiencing menstrual or postpartum bleeding.

Ruling on discharge of blood after performing Ghusl

Q: Sometimes when I perform Ghusl (ritual bath following major ritual impurity) after my menstrual period, which normally lasts for five days, I notice a slight discharge of blood on the sixth day. Must I count that sixth day among the days of my menstrual period and consequently stop observing Sawm (Fast) or offering Salah (Prayer) on that day? Or do I have to start fasting and offering Salah right after my menstrual period ends? I would like to mention that this occurs almost always after two or three regular menstrual periods. Appreciate your guidance, may Allah guide you.

A: If the color of the blood you notice is yellowish or dark brown, it is nothing and takes the ruling of urine.

If it is real blood, it is considered menstrual blood and you must to repeat your Ghusl. This is based on the authentic Hadith narrated by Umm `Atiyyah **(may Allah be pleased with her) who said:** ﴿ We used to consider dark and yellowish discharge as nothing (i.e. not menses). ﴾

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Ruling on a woman whose menstrual period returns after purification

Q: F.M.A. from Riyadh asks, "I'm a forty-two-year-old woman. My menstrual period lasts for four days, then it stops for three days. And on the seventh day it returns again but more lightly, and the brownish discharge continues until the twelfth day. I used to suffer from bleeding, but I was cured from it - praise be to Allah.

I consulted a pious doctor about my case. He told me to purify myself on the fourth day and perform the obligatory acts of `Ibadah (worship), whether Salah (Prayer) or Sawm (Fast). I have done this for two years. But some women advised me to wait for eight days every month. Please tell me the correct opinion.

A: All the days in which you see discharge are considered menstruation. You should abstain from Salah and Sawm; and it is impermissible for your husband to have sexual intercourse with you in these days. After the first four days, you can perform Ghusl (ritual bath), offer Salah, have sexual intercourse with your husband, and observe Sawm in the days in which you are Tahir (ritually pure).

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If this takes place in Ramadan, you should observe Sawm. When you perform Ghusl again, you should observe Sawm and offer Salah like the other Tahir women, as a menstrual period might increase or decrease in its number of days, and it might also be sporadic or regular.

May Allah guide everyone to what pleases Him! May Allah grant you, us and all the Muslims comprehension of and adherence to religion!

The obligation on a menstruating woman to offer Maghrib and `Isha' Prayers if she becomes Tahir before sunrise, and Zhuhr and `Asr Prayers if she becomes Tahir before sunset

Q: AHM says, "If a menstruating woman becomes Tahir (ritually pure) before dawn, should she offer the Maghrib (Sunset) and the `Isha' (Night) Prayers? If she becomes Tahir before sunset, should she offer the Zhuhr (Noon) and the `Asr (Afternoon) Prayers?"

A: If a menstruating woman or a woman in her postpartum period becomes Tahir before sunset, she should offer the Zhuhr and `Asr Prayers. This is according to the most authentic opinion of scholars. If she becomes Tahir before dawn, she should offer the Mahgrib and `Isha' Prayers.

This was narrated on the authority of `Abdul-Rahman ibn `Awf **and** `Abdullah ibn `Abbas **(may Allah be pleased with them), which is the opinion of the Jumhur (dominant majority of scholars).**

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If a menstruating woman or a woman in her postpartum period becomes Tahir before sunrise, she should offer the Fajr (Dawn) Prayer. May Allah grant us success!

Whether a menstruating woman should offer the Zhuhr or Maghrib Prayers if she becomes Tahir in the time of `Asr or `Isha' Prayers

Q: If a menstruating woman becomes Tahir in the time of `Asr or `Isha' Prayers, should she offer the Zhuhr and Maghrib Prayers with them, as they might be combined together?

A: If a menstruating woman or a woman in her postpartum period becomes Tahir at the time of `Asr Prayer, she should offer the Zhuhr and `Asr Prayers. This is according to the most authentic opinion of scholars, as they have the same time for a person who has an excuse, such as a patient or a traveler. This woman is also excused, as her Taharah (ritual purification) was belated. If she becomes Tahir during the time of `Isha' Prayer, she should offer the Maghrib Prayer as well. This was mentioned as a Fatwa by a group of Sahabah (Companions of the Prophet, may Allah be pleased with them).

Menstruating women and women in their postpartum period are not permitted to stay in the Masjid

Q: A woman from Riyadh says: "What is the ruling on a woman who had menstrual period while she

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was at Masjid Raswl Allah (peace be upon him) and stayed there for a while till her family ended their Salah (Salah) and left with them?"

A: If she can not go out alone, there will be no blame on her. But if she can go out alone, she has to go out quickly. This is because menstruating women and women in their postpartum period are not permitted to stay in Masjids. Allah (Glorified and Exalted be He) says:﴿ nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque) ﴾**It was reported that the Prophet (peace be upon him) said:**﴿ "I do not make the Masjid lawful for a menstruating woman and for a person who is in state of major impurity." ﴾

Interpreting the Hadith of ❨ Your menstruation is not in your hand. ❩

Q: A questioner says: "It was reported on the authority of `Aisha (may Allah be pleased with her) that she said: ❨ 'The Messenger of Allah (peace be upon him) ordered me to fetch him something from the Masjid. I said: "I am menstruating." Upon this he remarked: "Your menstruation is not in your hand."" ❩ **I would like to know the interpretation of this Hadith. Does it mean that the menstruating woman is not liable to enter the Masjid? May Allah reward you well!**

A: The Prophet (peace be upon him) said:❨ I do not make the mosque lawful for a menstruating woman and for a person who is in state of major impurity. ❩**Allah (may He be Praised) says:**❨ O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba , (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque) ❩

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Allah (Exalted be He) has excluded those who are passing through the Masjid from those having Janabah (major ritual impurity related to sexual discharge) and menstruating women. They are only permitted to pass through the Masjid or to take something from the Masjid like a book, a vessel or the like and then go out without staying. The Prophet (peace be upon him) said to `Aishah **(May Allah be pleased with her):**❨ “Hand over to me the prayer mat from the Masjid.” ❩**She told the Prophet (peace be upon him) that she was menstruating. He said to her:**❨ Your menstruation is not in your hand. ❩

It means that there is nothing that prohibits her from entering the Masjid to take what she needs. There is no blame on that. What is prohibited is her staying at the Masjid. But she is permitted to pass through the Masjid or enter the Masjid to bring something and then go out without staying there. This is evidenced by the aforementioned Ayah (Qur'anic verse) and Hadith.

Allah is the One who gives success.

Ruling on entering and performing Salah at Al-Haram for menstruating woman

Q: Questioner H.S.M., from Ra's Tannurah, asks in her message: "What is the ruling on women's going out to Al-Haram to willingly perform Salah (Prayer) during their menstrual period?"

A: If a woman goes out to Al-Haram Al-Sharif (the Sacred Mosque in Makkah) **to perform Salah during her menstrual period willingly, this is a grave evil. This is because of two things:**

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First: she is not permitted to perform Salah during her menstruation. Therefore, doing so is a grave evil and her Salah is invalid.

Second: she is not permitted to stay at Al-Masjid Al-Haram **during her menstrual period. A menstruating woman and the Junub (in a state of major ritual impurity) are not permitted to stay in the Masjid (mosque). But there will be no blame on her if she passes through the Masjid for some needs. Moreover, performing Salah during her menstrual period is a big sin. She has to stay at home. She is not permitted to go to the Masjid till the end of her menstruation. If she becomes pure, she can go along with her sisters to the Masjid.**

But she is not liable to go to perform Salah or stay at the Masjid along with women. Doing so is a grave evil. Performing Salah during menstruation, major or minor ritual impurity renders Salah invalid. There is no doubt that this is an abominable act. Moreover, it may lead to disbelief in Allah (Exalted be He) as it looks like a woman scorning Him. If she intends, by doing so, to mock and ridicule Islam, she will be a Murtad (apostate) from the religion of Islam. We seek refuge in Allah against all these things.

Allah is the One Who grants success.

Ruling on attending lessons in Masjid during menstruation

Q: Is it permissible for menstruating women to attend religious lessons in Masjids (mosques)?
A: There is no problem if a menstruating woman or a woman in her postpartum period stays at the doors of Masjids to listen to religious lessons. However, she is not permitted to sit or stay inside the Masjid. The Prophet (peace be upon him) said: ❨ I do not make the Masjid lawful for a menstruating woman and for a Junub (a person in a state of major ritual impurity). ❩

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Menstruating women entering the annexes of the Masjid

Q: A questioner from the USA says in his question: There is a Masjid (mosque) in the USA that has three floors. The highest floor is a Musalla (a place for Prayer) for women. The middle floor is the Masjid. The lowest floor is a basement comprising water closets, a shop for Islamic magazines and newspapers, classes for teaching women, and a place where women can perform Salah (Prayer). Is it permissible for menstruating women to stay on this ground floor? Moreover, there is pillar that cuts the row during congregational Salah and divides it into two parts. Does it separate the row?

A: If the aforementioned building is prepared as a Masjid and those who are in the highest and lowest floors hear the voice of the Imam (the one who leads congregational Prayer), their Salah will be valid. If this is the case, menstruating women are not permitted to stay on the lowest floor annexed to the Masjid. The Prophet (peace be upon him) said: ❪ I do not make the Masjid lawful for a menstruating woman and for a Junub (a person in a state of major ritual impurity). ❫

However, menstruating women are permitted to pass through the Masjid to take what they need. They should be careful not to soil the Masjid with blood. Allah (Glorified be He) says: ❪ nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque) ❫

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It was authentically reported that the Prophet (peace be upon him) asked \`Aishah **to bring him something from the Masjid. She told him that she was menstruating. The Prophet (peace be upon him) said:** ❪ Your menstruation is not in your hand. ❫

However, if the Waqf (endowment) donor did not designate the lowest floor as part of the Masjid, but he designated it as a store or a shop for what is mentioned above, this floor will not take the ruling of the Masjid. In this case, it will be permitted for menstruating women and the Junub to stay in this place. There will also be no blame to perform Salah in that pure and clean place as it is similar to other pure and clean places in which there is nothing that prohibits performing Salah at them. However, a person who performs Salah in that place shall not follow the Imam if they cannot see him or some of the Ma'mums (persons being led by an Imam in Prayer). This is because this place is not part of the Masjid according to the soundest opinion of scholars.

The pillar that divides the row during Salah will not affect Salah. However, it will be better to make the row for congregational Salah before or after the pillar, if possible, in order not to divide the row. May Allah grant us success!

Difference between menstrual blood and Istihadah

Q: Some women cannot differentiate between menstrual blood and Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). They stop offering Salah (Prayer) as long as bleeding continues. What is the ruling on this?

A: Menstruation is blood that Allah (Exalted be He) has ordained upon all women every month as mentioned in the Sahih (authentic) Hadith.

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A woman who experiences Istihadah might be one of three cases. First, if she experiences this for the first time, she should abstain from Salah, Sawm (Fast) and sexual intercourse with her husband until she is purified, provided that this lasts for fifteen days or less according to the Jumhur (dominant majority of scholars).

Second, if bleeding continues for more than fifteen days, this is considered Istihadah. The days of her menstruation are considered six or seven only, just like her peers, if she cannot differentiate between menstrual blood and others.

If she can differentiate between them, she should abstain from Salah, Sawm and sexual intercourse with her husband during her menstruation, which she distinguishes by the dark color or bad smell of blood, and then she should perform Ghusl (ritual bath) and offer Salah, provided that this period does not exceed fifteen days.

Third, if she has fixed days of menstruation, when those days come to an end, she should perform Ghusl, and then perform Wudu' (ablution) for each Salah after the beginning of its time as long as she is bleeding. Her husband may also have sexual intercourse with her, until the time of her next menstrual period begins. This is the summary of the Hadith that were mentioned about women who experience Istihadah. They were mentioned by the author of "Al-Bulugh", Al-Hafizh Ibn Hajar, **and the author of "Al-Muntaqa",** Al-Majd ibn Taymiyyah **(may Allah be merciful with them).**

Ruling on Salah for pregnant women suffering enuresis

Q: A sister from Morocco says, "A nine-month-pregnant woman suffers from enuresis, so she has stopped offering Salah (Prayer). Will she be punished for this? What should she do?

A: This woman and those like her should not stop offering Salah. She should perform Wudu' (ablution) for each Salah, as if she is experiencing Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), wrap cotton or anything to prevent the leakage of urine, and offer Salah in its due time. It is permissible for her to offer supererogatory Salah as well. She can also combine Zhuhr (Noon) and `Asr (Afternoon) Prayers, as well as Maghrib (Sunset) and `Isha' (Night) Prayers, just like a woman who experiences Istihadah. This is because Allah (Glorified and Exalted be He) says: ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿

She should make up for the Salah she did not offer and perform Tawbah (repentance to Allah). She should regret what she did and be determined not to do it again, according to the saying of Allah (Glorified and Exalted be He): ﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿

There is no minimum for the postpartum period

Q: Is it permissible for a woman in her postpartum period to offer Salah (Prayer) and observe Sawm (Fast) if she becomes Tahir (ritually pure) in less than forty days?

A: If a woman in her postpartum period becomes Tahir in less than forty days, she should perform Ghusl (ritual bath), offer Salah and observe Sawm in Ramadan; and her husband may have sexual intercourse with her. This is based on Ijma` (consensus of scholars). There is no minimum for the postpartum period. May Allah grant us success!

Bleeding after Taharah from postpartum period

Q: A newly-delivered woman became Tahir (ritually pure) and observed Sawm (Fast) in Ramadan. She, then, started to bleed again. Should she break her Sawm in that case? Should she make up for the days in which she observed Sawm?

A: If a newly-delivered woman becomes Tahir, observes Sawm for a few days and then starts to bleed again before completing forty days, her Sawm is valid. However, she should abstain from Salah (Prayer) and Sawm if she starts to bleed again, because it is considered postpartum period, until she is purified again or she

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completes forty days. When she completes forty days, she should perform Ghusl (ritual bath), even if the bleeding has not stopped yet, because the maximum of the postpartum period is forty days according to the most correct opinion of scholars. Then, she should perform Wudu' (ablution) for each Salah until the bleeding stops, as the Prophet (peace be upon him) ordered women who experience Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to do this. Her husband may have sexual intercourse with her, even if the bleeding has not stopped yet, because this is abnormal bleeding which does not prevent from Salah, Sawm or having sexual intercourse. However, if the bleeding after forty days coincides with the date of her menstrual period, she should abstain from Salah and Sawm, and consider it menstruation. May Allah grant us success!

Newly-delivered women going out of homes

Q: A person inquires: Should a newly-delivered woman stay at home until the end of the postpartum period?

A: A newly-delivered woman is like other women, that is, there is no harm in going out of her home in case of necessity. If there is no necessity, it is better for all women to stay at home. This is according to the following Ayah (Qur'anic verse) in which Allah (Glorified be He) says: ﴾And stay in your houses, and do not display yourselves like that of the times of ignorance﴿ **May Allah grant us success!**

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Ruling on a woman's miscarriage

Q: A questioner from Al-Khubar says: Some pregnant women are subject to miscarriage. In some cases, the embryo is already formed and in others it is not. I hope Your Eminence would clarify the ruling on Salah (Prayer) in both cases.

A: If a woman miscarries in a stage at which the organs of the embryo become clearly formed, such as head, hand, feet, or others, she is considered to be in postpartum period and is subject to its ruling. Therefore, she should not offer Salah or observe Sawm (Fast). It is not permissible for her husband to have sexual intercourse with her until she becomes totally Tahir (ritually pure) or completes forty days.

Whenever she becomes Tahir before the forty days are over, she should perform Ghusl (ritual bath), offer Salah and observe Sawm in Ramadan. Moreover, it becomes permissible for her husband to have sexual intercourse with her.

There is no definite limit for the shortest postpartum period. If a woman becomes Tahir, before or after the tenth day of delivery, she should perform Ghusl and observe the acts of worship offered during Taharah (ritual purification) as previously mentioned. Whatever she sees after the forty days is just abnormal bleeding with which she can offer Salah and Sawm, and engage in sexual intercourse with her husband. She has to perform Wudu' (ablution) for every Salah, just like the case of a woman having Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). This is because the Prophet (peace be upon him) said to Fatimah bint Abu Hubaysh **when she was experiencing Istihadah:** ﴿ ...and perform Wudu' for every Salah. ﴾

Over and above, if the blood discharged after the fortieth day coincides with the time of her menstrual period, she should abide by the rulings of a menstruating woman, that is, refraining from offering Salah and Sawm, and having intercourse with her husband until she becomes Tahir.

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On the other hand, if the aborted embryo is still a piece of flesh or a blood clot, that is not yet formed as a human, the woman will take the ruling of a woman who is experiencing Istihadah and not a woman in postpartum or menstrual period. Accordingly, she should observe Salah and Sawm, and can engage in sexual intercourse with her husband. But, she should offer Wudu' for every Salah along with ensuring that no blood leaks by using cotton or the like until she becomes Tahir. It is also permissible for her to combine between Zhuhr (Noon) and `Asr (Afternoon) Prayers and between Maghrib (Sunset) and `Isha' (Night) Prayers. It is prescribed for her to perform Ghusl for both combined sets of Prayer as well as for the Fajr (Dawn) Prayer, according to the Hadith of Himnah bint Jahsh **that was authentically reported to that effect. She, thus, takes the ruling of a woman experiencing Istihadah according to the opinion of scholars.**

Additionally, if miscarriage occurs during the fifth month or after that, the embryo should be washed and enshrouded, and people should offer Funeral Prayer. Parents should also name it and offer `Aqiqah (sacrifice for a newborn) for its sake as it is counted as a human, who is subject to the rulings of the newborn. May Allah grant us success!

Ruling on blood discharged after miscarriage

Q: If a woman miscarries, what is the ruling on the discharged blood? Is it considered postpartum or menstrual blood?

A: If miscarriage occurs in a stage at which the organs of the embryo become clearly formed, such as the head or the hands, even if they are hidden, the blood discharged is considered postpartum blood. In this case, she should

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refrain from offering Salah (Prayer) and observing Sawm (Fast) until she becomes Tahir (ritually pure) or completes forty days, for this is the maximum limit for postpartum period. However, if she becomes Tahir prior to that, she should perform Ghusl (ritual bath) and observe Salah and Sawm. It also becomes lawful for her to have sexual intercourse with her husband. But, if the blood discharge continues, she should refrain from observing Salah and Sawm and engaging in sexual intercourse with her husband until she completes forty days after which she should perform Ghusl and observe Salah and Sawm. It becomes lawful for her to have intercourse with her husband, even if she still discharges blood. For in this case, it would be abnormal bleeding for which she should perform Wudu' (ablution) at the time of each Salah along with ensuring that no blood leaks, just like a woman who observes Istihadah (abnormal vaginal bleeding outside the menstrual or postpartum period) and an enuresis patient.

On the other hand, if the miscarried embryo is a piece of flesh or a blood clot, that is not yet formed as a human, the blood discharged will be abnormal blood. She can observe Sawm and Salah along with performing Wudu' for every Salah and being cautious against the blood leaking.

Giving birth after the time of Salah becomes due

Q: A woman may give birth after the time of Salah (Prayer) becomes due. Should she make up for this missed Salah after the postpartum period is over?

A: She does not have to make up for this missed Salah if she was not negligent. However, if she delays the Salah until the last portion of its due time and gives birth before offering it, she has to make up for it after the postpartum period is over. It is analogous to a woman who should make up for the Salah she misses because of delaying offering it until the last portion of its due time and having menstruation before offering it, for she was negligent. May Allah grant us success!

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The Book of Salah

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Importance of Salah

Importance of Salah

All praise be to Allah, Lord of all creation. There should be no hostility except against the oppressors. May Allah's peace and blessings be upon our Prophet Muhammad, his family and all his Companions! To proceed: One should give due concern to Salah (Prayer) as it holds a great position in Islam. One must offer sincere worship to Allah alone, without partners and disavow anything other than Allah. One should believe in Allah as the Only True God and that anything worshipped beside Him is no more than falsehood. Allah (Glorified and Exalted be He) states in Surah Al-Hajj:﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿In Surah Luqman, Allah (Glorified be He) also states:﴾ That is because Allâh, He is the Truth, and that which they invoke besides Him is Al-Bâtil (falsehood, Satan and all other false deities) ﴿Allah (Glorified be He) states:﴾ And your Lord has decreed that you worship none but Him. ﴿And:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿And:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿

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This is the innermost core of the Islamic faith through which one can embrace Islam. Testifying that there is no god but Allah is coupled with testifying that Muhammad is the Messenger of Allah. These two inseparable testimonies constitute the very foundation of Islam without which no one can be rightfully called a Muslim. They serve as indispensable pre-requisites for embracing Islam. Therefore, Islam is only achieved by declaring the Oneness of Allah and believing that Muhammad (peace be upon him) is the Messenger of Allah. A person who observes Sawm (Fast) by day, stands up in Salah throughout the night and offers all acts of worship, yet disbelieves in Muhammad (peace be upon him) after being sent by Allah to all mankind, is deemed as a Kafir (disbeliever) according to the view held by all scholars. If one believes Muhammad to be the true Messenger of Allah, yet associates others in the worship of Allah like an angel, a prophet, an idol, a tree, a stone, a Jinn (creatures created from fire), or a star, they are considered as a misguided Kafir. It is therefore a basic article of faith to believe in the Oneness of Allah and to be sincere in worshipping Him.

It is also an article of faith to believe that Muhammad is the Messenger of Allah whom Allah sent to Jinn and mankind. Prophets who came before him were sent to particular people but our Prophet Muhammad (peace be upon him) was sent to all of mankind, Arabs and non-Arabs, Jinn and human beings, males and females, the rich and the poor and the rulers and the ruled. The Message of Islam addresses them all. Whoever responds to the call to enter Islam, surrenders themselves to it and has faith in it will enter Jannah (Paradise), but whoever turns away out of arrogance will enter Hell. Allah (Exalted be He) states:﴾ but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. ﴿The Prophet (peace be upon him) stated:

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﴾ By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire. ﴿He (peace be upon him) is also reported to have said:﴾ Every prophet was sent to his nation only but I have been sent to all mankind. ﴿Allah (Glorified and Exalted be He) affirms this fact in His saying:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴿And:﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿And:﴾ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the `Alamîn (mankind, jinn and all that exists). ﴿May peace and blessings be upon our Prophet Muhammad!

Salah is the second greatest pillar next only to Shahadah (Testimony of Faith). Whoever safeguards it will preserve their Din (religion) of Islam and whoever neglects it will neglect all other obligations of Deen.It is narrated in the "Musnad (Hadith compilation of) Imam Ahmad" with a good Isnad (chain of narrators)on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) that one day the Prophet (peace be upon him) spoke to his Sahabah (Companions) about Salah and said:﴾ Whosoever observes it regularly, it will be a source of light, authoritative proof and a means of salvation to him on the Day of Resurrection, and whosoever does not observe it regularly, it will not be a source of light, authoritative proof and a means of salvation to him on the Day of Resurrection and on that day he will join the company of Pharoah, Haman, Kora (Qarun) and Ubayy ibn Khalaf. ﴿Commenting on the above Hadith, some scholars said: "On the Day of Resurrection one who abandons Salah will join the company of Pharoah, Haman, Qarun, and Ubayy ibn Khalaf on account of his imitating them. Allah (Exalted be He) states:

﴾ Assemble those who did wrong, together with their companions (from the devils) ﴿They will be with their likes on the Day of Judgment.

The reason is that if he abandons it for the sake of holding a prestigious position, he will be behaving like Pharoah who, being an enemy to Musa (Moses, peace be upon him) transgressed and behaved arrogantly taking advantage of his royal position. Allah (Exalted be He) states:﴾ Cause Fir'aun's (Pharaoh) people to enter the severest torment! ﴿We ask Allah to protect us from this. The same was true with Haman, Pharoah's minister who, taking advantage of his position, behaved arrogantly and refused to follow Musa (Moses, peace be upon him). We seek refuge with Allah from this. One who neglects Salah because of wealth and lusting after desires is similar to Qarun whom Allah gave abundant wealth, yet he behaved arrogantly and transgressed in the land until Allah caused the earth to swallow him up together with his dwelling. As a result, he will be admitted into Hell with him on the Day of Resurrection.

One who abandons Salah due to being preoccupied with buying, selling, or other worldly earnings or ingaging in various transactions for the sole purpose of amassing large amounts of wealth will on the Day of Resurrection join company with Ubay ibn Khalaf, the Makkan merchant who denied Islam. We ask Allah to protect us from imitating or behaving like Kafirs (disbelievers).

All this indicates the great position which Salah holds in Islam. It was authentically reported that the Messenger of Allah (peace be upon him) stated:﴾ The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah). ﴿The Prophet (peace be upon him) also stated:﴾ That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a Kafir. ﴿

This Hadith was related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah with a good Sanad (chain of narrators)on the authority of Buraydah (may Allah be pleased with him).Muslim also related in his Sahih (Authentic Book of Hadith)on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) stated:﴾ What makes one a disbeliever and a polytheist is abandoning Salah. ﴿

If we examine the conditions of people nowadays, we will find that many people are neglectful of offering Salah in congregation. There is neither might nor power except with Allah. We ask Allah to guide us and all Muslims.

Though Allah (Glorified and Exalted be He) bestows countless favors and innumerable blessings on man, he continues in his transgression. Allah (Glorified and Exalted be He) states:﴾ Nay! Verily, man does transgress (in disbelief and evil deed). ﴿﴾ Because he considers himself self-sufficient. ﴿

Allah showers people with plentiful blessings, yet they meet this with disobedience and ingratitude. We seek refuge with Allah from this. It is the duty of every Muslim to warn those around them of the severe punishment awaiting those who neglect offering Salah. Every Muslim should do their best to guide and direct those who are neglectful of Salah or any other right due to Allah or any of His servants. It may be that Allah will makes them a source of guidance to their misguided brothers. The Prophet (peace be upon him) is reported to have stated:﴾ Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. ﴿

A group of scholars held the view that neglecting Salah out of laziness yet admitting its being an obligatory duty also constitutes an act of major Kufr (disbelief). They base their opinion on the Ayahs and Hadiths mentioned above. This view is the more correct

of the two views held by scholars. Supporting this view is the general meanings of the Hadiths narrated in this regard. Included among these Hadiths is the one in which the Prophet (peace be upon him) stated:﴾ That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a Kafir. ﴿The Hadith does not say: "Whoever denies its being an obligatory duty, becomes a Kafir". Rather, it says:﴾ Whoever abandons it, becomes a Kafir. ﴿This general implication includes all those who abandon Salah, whether denying its being an obligatory duty or not. In another Hadith, the Prophet (peace be upon him) is reported to have stated:﴾ What makes one a disbeliever and a polytheist is abandoning Salah. ﴿

The Messenger of Allah (peace be upon him) was the most eloquent and knowledgeable of men. He would have explained the ruling on neglecting Salah if had seen the need to do so. Nothing would have hindered him from informing us that whoever denies the obligatory status of Salah would be considered such and such. The Prophet considered mere abandonment of Salah as an act of Kufr (disbelief) by stating:﴾ That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever. ﴿This indicates that merely abandoning Salah is an act of Kufr. However, intentional abandonment of Salah constitutes an act of major Kufr and Riddah (apostasy). We ask Allah to protect us from this.

It is not permissible for a Muslim wife to stay with her husband who abandons Salah until he turns back to Allah and repents of his sin. In the words of `Abdullah ibn Shaqiq Al-`Uqayly, one of the great scholars of Tabi`un (Followers, the generation after the Companions of the Prophet) (may Allah be merciful with him): "The

Sahabah (Companions of the Prophet, peace be upon him) would deem nothing as Kufr (disbelief) except for abandonment of Salah."

This means that the Sahabah had unanimous agreement over deeming abandonment of Salah as an act of Kufr (disbeleief). They never stipulated that in order to label someone who abandons Salah as a Kafir, they must deny its obligatory status. As for one who denies Salah as being an obligatory duty, they are committing major Kufr even if they offer Salah in congregation. This view is held by all scholars. We ask Allah to protect us from this.

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The same applies to denying the obligatory duty of Zakah (obligatory charity), Sawm (Fast) or Hajj if one is able to perform it. May Allah safeguard us against all these things!

Likewise, if one claims the lawfulness of Zina (sexual intercourse outside marriage), Khamr (intoxicant) drinking, sodomy, undutifulness to one's parents, dealing in Riba (usury), they will be considered as Kafirs (disbelievers) according to the unanimous agreement of Muslims. We ask Allah to protect us from this, as in such a case one attempts to legalize what Allah declared prohibited. However, if one is ignorant of the ruling, they must be informed. If they continue to deny the obligatory status of Salah, they will be labeled as Kafir according to the unanimous agreement of Muslims as previously mentioned.

Allah alone grants success! May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

Effect of abandoning Salah on marriage contract

Q: What is the ruling on abandoning Salah (Prayer)? I heard a sheikh in the program "Nur `Ala Al-Darb" saying that the marriage contract between a Muslim man and a Muslim woman who does not offer Salah is Batil (null and void), even if she performs Salah after marriage. Fifty percent of my village inhabitants do not offer Salah before marriage. Please give us a detailed explanation.

A: It is indicated in the Qur'an and Sunnah (whatever is reported from the Prophet) that Salah is the greatest and most important act of worship following in rank only the Shahadah (Testimony of Faith). It is the main pillar of Islam and all Mukallafs (persons meeting the conditions to be held legally accountable for their actions) from among the Muslims are obligated to observe offering Salah in the manner prescribed by Allah's Purified Shar` (Law).

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Allah (Glorified and Exalted be He) says:﴿ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - `Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. ﴾**He (Exalted be He) also says:**﴿ But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. ﴾**Moreover, Allah (Exalted be He) says:**﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Rakiʿûn. ﴾

This clearly indicates that those who do not offer Salah shall not be set free. Rather, they should be fought. Allah (Exalted be He) says:﴿ But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion. ﴾**This Ayah (Qur'anic verse) indicates that those who do not offer Salah are not brethren in religion. There are many other Ayahs to the same effect.**

Similarly, it was authentically reported that the Prophet (peace be upon him) said:﴿ The peak of the matter is Islam; its pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah). ﴾**He (peace be upon him) was also authentically reported to have said:**﴿ That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir (disbeliever). ﴾**(Related byImam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a Sahih (authentic) chain of narratorson the authority of** Buraydah ibn Al-Husayb **(may Allah be pleased with him))Moreover, Imam Muslim related in his Sahih Book of Hadithon the authority of** Jabir ibn `Abdullah **(may Allah be pleased with both of them) that the Prophet (peace be upon him) said:**﴿ What makes man a Mushrik (one who associates others with Allah in His Divinity or worship) and a Kafir is abandoning Salah. ﴾

Actually, using the word "man" above does not exclude women, for women are similarly addressed by the same rulings and vice versa unless there is evidence confining a ruling to one gender. All these Hadith indicate that one who abandons

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Salah, in case he/she is Mukallaf, is deemed a Kafir.

It was authentically reported that the Prophet (peace be upon him) gave the following answer to a question on whether to fight against rulers who do not establish religious rulings properly:﴿ No, unless you notice evident Kufr (disbelief) regarding which there is a proof from Allah. ﴾**In another narration, he said:**﴿ No, as long as they establish Salah among you. ﴾

This clearly indicates that non-establishment of Salah is evident Kufr.

Scholars have differed regarding this issue.

Some scholars are of the view that Hadith indicating judging one who abandons Salah to be a Kafir are to be understood within the context of rebuking and severe warning and that Kufr here is less in degree than actual Kufr. This is the view of the majority of scholars.

However, a group of scholars view that abandoning Salah is major Kufr based on the literal meaning of authentically reported Hadith. An example is the Hadith stating:﴿ What makes man a Mushrik and a Kafir is abandoning Salah. ﴾

In Arabic, once the definite article (Al) is prefixed to the word Kufr and Shirk (associating others with Allah in His Divinity or worship), it denotes major Kufr and Shirk. The Prophet (peace be upon him) said:﴿ That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir. ﴾

This indicates that the Hadith refers to major Kufr, which the Prophet (peace be upon him) attributed to abandoning Salah. It is not strange that abandoning Salah is described to be major Kufr since it is the pillar of Islam. `Abdullah ibn Shaqiq Al-`Uqayly, **the reverend Tabi`y (Follower, the generation after the Companions of the Prophet), reported that the Companions never considered abandoning something an act of Kufr except Salah.**

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The consensus of the Companions, thus, indicates that abandoning Salah is major Kufr as they knew that violation of such religious commandments as impugning one's lineage and fighting against Muslims is Kufr that is less in degree than actual Kufr. In this regard, the Prophet (peace be upon him) said:(Abusing a Muslim is Fisq (flagrant violation of Islamic law) and killing him is Kufr.)**Thus, doing so is Kufr that is less in degree than actual Kufr so long as one does not deem doing so lawful. By the same token, he (peace be upon him) said:**(Denying your ancestry is Kufr.)**He (peace be upon him) said:**(Two (things) are found among men and they are tantamount to Kufr: impugning lineage and wailing for the dead.)**Such acts denote Kufr that is less in degree than actual Kufr, according to scholars, as the definite article (Al) is not prefixed to the word "Kufr" in the above-quoted Hadith.**

Other evidence indicate that Kufr in these Hadith denotes one less in degree than major Kufr, unlike Salah which is ranked immediately after the Shahadah and is the pillar of Islam. Allah (Glorified and Exalted be He) informs us about its ruling when He prescribed fighting against Kafirs. Allah (Exalted be He) says:(But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.)**The Prophet (peace be upon him) also said:**(I am forbidden to kill those who perform Salah.)**The Hadith clearly indicates that those who do not offer Salah are to be killed and may not be set free unless they repent.**

In short, the sound opinion supported by stronger evidence is that abandoning Salah is major Kufr, even if one who abandons it does not deny the obligation of performing it. In this regard, the view of the majority of scholars should not be taken into consideration. Actually, strength and authority of an opinion depends on the evidence supporting it, not on the number of those holding it. Thus, there is a lot of evidence judging one who abandons Salah to have committed major Kufr. The Prophet (peace be upon him) said:(I have been commanded to fight the people until they testify that there is no deity but Allah. If they do so, then their blood and wealth are safe from me, except

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in cases dictated by Islamic law.)This Hadith should be understood in the light of the other Hadith stating:(I have been ordered to fight against the people until they testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, and offer Salah (perfectly) and give Zakah (obligatory charity). If they perform all that, then they have saved their lives and property from me except (in cases dictated by) Islamic law.)(Agreed upon by Al-Bukhari and Muslimon the authority of Ibn `Umar (may Allah be pleased with both of them))

Thus, there is no safety except for those who offer Salah. Moreover, one who does not offer Salah does not, in fact, perform the dues of the Shahadah. Suppose that a man testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah, performs Salah, observes Sawm (Fast) and does other acts of worship while deeming adultery to be lawful, such a person is unanimously considered to be a Kafir. The same applies to those who deem Khamr (intoxicant) or sodomy to be lawful, or urinate on or tread a Mus-haf (Arabic Qur'an) so as to make light of it. Such persons, who commit an act having the effect of nullifying faith, will be judged as Kafirs and may not be saved for merely saying the Shahadah. This ruling is explained by all scholars of the four Madh-habs (Schools of Jurisprudence) under chapters on apostates.

Thus, it should be known that a marriage between a Muslim man, who offers Salah and does not show any signs of Kufr, and a woman who does not offer Salah, is Batil and vice versa. This is because it is not permissible for a Muslim man to marry a disbelieving woman. Likewise, a Muslim woman may not marry a disbelieving man. Allah (Glorified and Exalted be He) says in Surah Al-Mumtahanah, regarding marrying disbelieving women:(They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.)Allah (Glorified be He) also says in Surah Al-Baqarah:(And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you.)

Ruling on concluding marriage when one spouse neglects Salah

Q: I am a Ma'dhun (marriage registrant) and I heard from some scholars that a marriage contract for two spouses, when one of them does not offer Salah (Prayer), is Batil (null and void) and it is not permissible to conclude it. Is this correct? Should I inquire about whether the spouses offer Salah or not or conclude the contract and disregard this question? Appreciate your guidance, may Allah reward you!

A: In the Name of Allah and praise is due to Him. If you know that either of the two spouses does not offer Salah, you should not conclude the marriage contract for them. This is because abandoning Salah is tantamount to Kufr (disbelief) according to the Prophet's saying:﴾ What makes one a Mushrik (one who associates others with Allah in His Divinity or worship) and a Kafir (disbeliever) is abandoning Salah. ﴿ **(Related by Muslimin his Sahih (authentic) Book of Hadith) The Prophet (peace be upon him) also said:**

﴾ That which differentiates us from them (non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir. ﴿ **(Related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) with an authentic chain of narrators)**

We implore Allah to set the conditions of Muslims right and guide them, for He is All-Hearer, Ever Near.

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Advice to a mother whose son neglects Salah

Q: Though my son is sixteen years old, he neglects offering Salah (Prayer). Sometimes I entreatingly advise him and some other times I threaten to punish him, but he only turns a deaf ear. He underestimates Salah and sometimes claims that he cannot offer it because he suffers from Satanic insinuations. Please help me with this difficult and embarrassing situation and direct me towards the right course of action. Since I am a powerless widow, your assistance in this matter is much needed. May Allah reward you!

A: You must continue to advise your son not to be neglectful of Salah. You have also to direct him to do good things and warn him against incurring Allah's wrath. Addressing the dwellers of the Fire, Allah (Glorified and Exalted be He) says: ﴾ "What has caused you to enter Hell?" ﴿﴾ They will say: "We were not of those who used to offer the Salât (prayers), ﴿

Abandonment of Salah is tantamount to Kufr (disbelief), and it is one of the greatest causes of entering the Fire. The Prophet (peace be upon him) said: ﴾ That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir (disbeliever) ﴿**and** ﴾ What makes one a Kafir and Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ﴿

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Because it is the cornerstone of Islam, Salah holds a great position and unparalleled status. It differentiates a Muslim from a Kafir. Every Muslim, man and woman, has to offer Salah at its appointed time. Muslims have been commanded to perform Salah at young age in order to become accustomed to performing it as they grow older. The Prophet (peace be upon him) said: ﴾ Command your children to offer Salah when they become seven years old, and spank them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately. ﴿

The Muslim who reaches the age of pubescence is obliged to perform Salah. Should they neglect performing it, they will be given chance to repent or else the Muslim ruler has to put them to death. This is because Salah is the second pillar of Islam.

Dear sister in Islam, you should do your best to advise and direct your son towards doing good deeds and warn him of the evil consequences of neglecting Salah. Should he persist in neglecting it, you may disown him by asking him to live away from you lest Allah's punishment should overtake him while with you. He has to follow your advice, and fear and obey Allah (Glorified and Exalted be He) and His Messenger (peace be upon him). If he persists in his wrongdoings, you should ignore him and show your discontent by frowning at him each time you see him. You should also file a complaint against him to the Muslim ruler of your country. You must ask your relatives, like your father, elder brother, or brother-in-laws, to advise and discipline him as much as they can for perhaps Allah may show him guidance. You should also supplicate to Allah to rectify his conditions, guide him to righteousness, and protect him from the evil of his own soul, the evil of Satan, and the evil of bad company. May Allah set him aright! May Allah reward you and grant us success!

Warning against neglecting Salah

Q: What do you say about those who neglect offering Salah (Prayer)?

A: Salah holds a great position in Islam. It is the cornerstone of Islam and the second greatest pillar next to Shahadah (Testimony of Faith). Whoever holds fast to it, will preserve his Din (religion), and whoever neglects it will neglect all other good deeds. Allah (Exalted be He) states: ﴾ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - `Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. ﴿ **and:** ﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Rakiûn. ﴿ **Allah (Glorified and Exalted be He) also states:** ﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ﴿ **In another Ayah (Qur'anic verse) Allah (may He be Praised) states:** ﴾ Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) ﴿ **The Qur'an contains countless Ayahs which indicate the lofty status of Salah and encourage Muslims to steadfastly perform it.**

It was authentically reported that the Messenger of Allah (peace be upon him) stated: ﴾ The peak of the matter is Islam; its pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah). ﴿ **and:** ﴾ Islam has been built upon five pillars: to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish Salah, to pay Zakah, to fast

the month of Ramadan and to perform Hajj. ﴿ The Prophet (peace be upon him) also stated:

﴾ That which differentiates us from them (i.e. disbelievers and hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever. ﴿ The Prophet (peace be upon him) stated: ﴾ What makes one a disbeliever and a polytheist is abandoning Salah (Prayer). ﴿

All other Hadiths narrated in this regard indicate that abandonment of Salah is tantamount to Kufr (disbelief), even if the abandoner does not deny its obligation.

This is the most correct view held by scholars in this regard as substantiated by evidence. However, denying the obligatory status of Salah constitutes an act of Kufr as has been unanimously agreed upon by scholars, even if the abandoner is known to offer it regularly. The reason for deeming him a Kafir is that his denial is tantamount to rejecting Allah (Glorified and Exalted be He) and His Messenger (peace be upon him). Abandonment of Salah invalidates one's Sawm, Hajj and all other acts of worship. This is because major disbelief renders all acts of worship fruitless. This is the meaning of the Ayah which reads: ﴾ And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers. ﴿ The same meaning is implied in another Ayah which reads: ﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿ There are many other Ayahs with the same intended meaning.

Muslims, men or women, are duty bound to offer the Five Obligatory Daily Prayers at their appointed times. They should enjoin one another to do this and beware not to neglect it. A male Muslim must offer it in the Masjid (mosque) with his Muslim brothers. This is based on the Hadith in which the prophet (peace be upon him) stated: ﴾ "Whoever hears the Adhan (call to prayer), yet does not go to the Masjid without a valid excuse shall receive no reward for his Salah. ﴿ When Ibn `Abbas (may Allah be pleased with them both) was asked about the excuse which one may abandon congregational Salah, he said: "(It is) fear or illness."

It is also narrated in Sahih (Authentic Book of Hadith) Muslimon the authority of Abu Hurayrah (may Allah be pleased with him) that ﴾ A blind man came to the Prophet (peace be upon him) and said: "O Messenger of Allah! I have no one to guide me to the Masjid." He, therefore, asked. Allah's Messenger's permission to offer Prayer in his house. He (the Prophet) called him and said: "Do you hear the call to prayer?" He said: "Yes." He (the Prophet then) said: "Respond to it." ﴿ This noble Hadith indicates the great position of offering Salah in congregation and the necessity to hold fast to it. Many people fall into the enormous sin of neglecting the Fajr (Dawn) Prayer in congregation. This is one characteristic of hypocrisy.

A Muslim man should be aware and observe the Fajr Prayer and hasten to perform it in congregation at its appointed time, as he does in the rest of the Five Obligatory Daily Prayers. Allah (Exalted be He) states: ﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴿ The Prophet (peace be upon him) stated: ﴾ The most burdensome Prayers for the hypocrites are the `Isha' (Night) Prayer and the Fajr (Dawn) Prayer. If they were to know (the blessings) they have in store, they would have come to them, even though crawling. ﴿ (Agreed upon by Al-Bukhari and Muslim).Imam Ahmad (may Allah be merciful with him) narratedon the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) who said: ﴾ One day the Prophet (peace be upon him) spoke of the great position of Salah and stated: "Whosoever observes it regularly, it will be a source of light, authoritative proof and a means of salvation for him on the Day of Resurrection, and whosoever does not observe it regularly, it will not be a source of light, authoritative proof and a means of salvation for him on the Day of Resurrection and on that day he will join the company of

Pharaoh, Haman, Qarun (Kora) and Ubay ibn Khalaf." ﴿The Hadith portends severe punishment for those who abandon Salah.

Commenting on the above Hadith, some scholars said: "On the Day of Resurrection one who abandons Salah will join the company of Pharaoh, Haman, Qarun (Kora) and Ubay ibn Khalaf. The reason is that if he abandons it for the sake of holding a prestigious position, he will be behaving like Pharoah who transgressed and behaved arrogantly taking advantage of his royal position. One who abandons it will join his company on the Day of Resurrection. The same is true with Haman, Pharoah's minister who, taking advantage of his position, behaved arrogantly and refused to follow Musa (Moses, peace be upon him). One who neglects Salah because of wealth and lusting after desires is similar to Qarun, an Israelite merchant whom Allah mentions in the Qur'an:﴾ Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. ﴿

He was distracted by wealth and desires to the point that he disobeyed and arrogantly refused to follow Musa. Allah caused the earth to swallow him up along with his abode. Allah inflicted immediate punishment on him in this life by causing him to remain imprisoned deep down in the earth until the Day of Resurrection where he will suffer eternal punishment. One who abandons Salah being preoccupied with buying, selling, or engaging in various transactions with the sole purpose of amassing wealth will on the Day of Resurrection join the company of Ubay ibn Khalaf, the Makkan merchant who denied Islam. Ubay was killed while in a state of Kufr (disbelief) in the Battle of Uhud. The Prophet (peace be upon him) struck him down with his own blessed hand. The threat mentioned in the Ayah above indicates without a doubt that one who abandons Salah is considered a Kafir even if he does not deny its being an obligatory duty. We ask Allah to protect all Muslims and us from following the evil examples of His enemies.

Ruling on abandoning Salah until death

Q: A brother from Mu`an, Jordan, asks: What is the ruling on someone who did not use to offer Salah (Prayer) before his death although he was born to Muslim parents. What is the ruling on washing his body, shrouding him, offering the Funeral Prayer over him, burying him, making Du`a' (supplication) for him, and begging Allah to have mercy on him?

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) who abstains from offering Salah until he dies is considered a Kafir (disbeliever). As a result, Muslims are not allowed to wash his body, offer Funeral Prayer over him, or bury him in a Muslim graveyard. His relatives are prohibited to inherit him. His wealth has to be handed to Bayt-ul-Mal (Muslim treasury) according to the most correct view held by scholars. Considering him a Kafir is based on the authentic Hadith in which the Prophet (peace be upon him) said: ﴾ What makes one a Kafir and Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ﴿ **(Related by Imam Muslim in his Sahih (authentic) Book of Hadith)This is also based on another Hadith in which the Prophet (peace be upon him) said:** ﴾ That which differentiates us from them (i.e. non-Muslims) is (our performance of) Salah. Anyone who abandons it becomes a Kafir. ﴿ **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)with an authentic Sanad (chain of narrators) on the authority of** Buraydah **(may Allah be pleased with him))**

The respected Tabi`y (Follower, the generation after the Companions of the Prophet)** `Abdullah ibn Shaqiq Al-`Uqayly **(may Allah be merciful with him) said, "The Sahabah (Companions of the Prophet) would deem nothing as Kufr (disbelief) except abandonment of Salah." There are many Hadith and Athars (narrations from the Companions) narrated in this regard.

The above ruling applies to the person who believes Salah to be an obligatory duty yet abandons it out of neglectfulness. As for person who denies its being an obligatory duty, they are considered Kafirs who have apostatized from Islam. This is the unanimous view of scholars.

We ask Allah (Exalted be He) to rectify the conditions of Muslims and to guide them to follow His Straight Path. He is All-Hearer and Responsive.

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Ruling on performing Hajj for someone who abandons Salah

Q: Abu `Abdullah from Riyadh asks: What is your opinion regarding someone who credits the reward of good deeds, like reciting the Qur'an, or performing Hajj and `Umrah (lesser pilgrimage), to a dead person who did not use to offer Salah (Prayer)? Please enlighten us. May Allah reward you best!

A: It is prohibited to perform Hajj or give Sadaqah (voluntary charity) on behalf of a dead person who did not use to offer Salah. This is because he is considered a Kafir (disbeliever) according to the most correct opinion of scholars. The Prophet (peace be upon him) said: ﴾ What makes one a Kafir and Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith)The Prophet (peace be upon him) also said:** ﴾ That which differentiates us from them (i.e. non-Muslims) is (our performance of) Salah. Anyone who abandons it becomes a Kafir. ﴿ **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators))**

It is not permissible to gift the reward of reciting the Qur'an to a dead or a living person as there is no proof to support this. The Prophet (peace be upon him) said: ﴾ Anyone who does an act for which there is no sanction from our behalf, that is to be rejected. ﴿ **(Related by Muslim in his Sahih)Inanother narration reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim), the Prophet (peace be upon him)said:**

﴾ Anyone who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. ﴿

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As far as we know, neither the Prophet (peace be upon him) nor any of his Sahabah (Companions) gifted the reward of reciting the Qur'an to a dead or a living person. May Allah grant us success!

Ruling on abandoning Jumu`ah Prayer and Congregational Salah

Q: According to one Athar (narration from the Companions), Ibn `Abbas (may Allah be pleased with them both) was once asked about a man who would stand for optional Prayer at night and fast during the day but would not attend the Jumu`ah (Friday) Prayer nor offer Salah (Prayer) in congregation, he said: "He will enter the Fire." Is this Athar authentic?

A: This is a famous and authentic Athar narrated from Ibn `Abbas **(may Allah be pleased with them both). It establishes clear evidence that neglecting to attend the Jumu`ah Prayer or offering Salah in congregation causes one to enter the Fire. We seek refuge with Allah (Exalted be He) from this. It was authentically reported that the Messenger of Allah (peace be upon him) said:** ﴿ Let some people desist from neglecting the Jumu`ah Prayer, or else Allah will seal their hearts and they will be among the negligent. ﴾**(Related by Muslim in his Sahih (authentic) Book of Hadithon the authority of** Abu Hurayrah **and** Ibn `Umar **(may Allah be pleased with them))Abu Dawud also relatedwith an authentic Sanad (chain of narrators) from the Prophet (peace be upon him) that he said:**﴿ Whoever does not attend the Jumu`ah Prayer three consecutive times on account of laziness, Allah will cover his heart with a seal. ﴾**The Prophet (peace be upon him) also said:**﴿ Whoever hears the Adhan (call to Prayer), yet abstains from going to the Masjid (mosque), they shall receive no reward for their Salah unless there be an excuse. ﴾

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The Muslim is duty bound to hasten to attend the Jumu`ah Prayer and to offer Salah in congregation, as long as there is no legal excuse such as an illness or fear, otherwise severe punishment will be awaiting him even if he is noted for much fasting and standing for Prayer at night.

We ask Allah to grant us and all Muslims safety and protection from every evil.

Ruling on living with a sinful husband

Q: I am a forty-year old woman. Three of my children died and four are alive. My problem is that for twenty years I have been married to a husband who does not offer Salah (Prayer) or observe Sawm (Fast) and above all drinks Khamr (intoxicant). Every time I ask him to divorce me, he promises to repent of his sins. As I complain to people, they tell me to endure patiently for the sake of my children. I have endured troubles all these years for their sake. Now they are old enough to depend on themselves. They ask me to get divorce from their father and say that the house is theirs. Would I be sinful if my children or I stay with him?

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May Allah benefit us and you!

A: Undoubtedly, abandonment of Salah constitutes an act of Kufr (disbelief). Similarly, abandoning Sawm and drinking Khamr are major sins. This husband is both a Kafir (disbeliever) and Fasiq (someone flagrantly violating Islamic law). However, the greatest of his sins is abandonment of Salah. It was authentically reported that the Messenger of Allah (peace be upon him) said:❨ That which differentiates us from them (i.e. disbelievers and hypocrites) is our performance of Salah. Anyone who abandons it becomes a Kafir. ❩**He (peace be upon him) also said:**❨ What makes one a Kafir and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ❩**These two authentic Hadith are indicative of the fact that this husband has committed major Kufr.**

Some scholars have held the view that one commits major Kufr if they deny the obligation of Salah. If one does not deny its obligation, yet abandons it out of laziness, they commit minor Kufr.

Other scholars have held the view that it is major Kufr even if one does not deny the obligation of Salah. This view is the most correct. Therefore, you are advised not to allow him to be intimate with you until he repents of his sins and begins to observe Salah regularly.

The children are related to him by means of doubtful marriage. You may stay at home with your grown-up children, but you should not allow him

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to fondle or have sexual relations with you until he repents of his sins and gives up his evil habits, especially abandonment of Salah. Once he turns to Allah in repentance and starts to observe Salah, there is no wrong if you resume your normal relations with him. He must also repent of the sin of abstaining from observing Sawm and indulging in drinking Khamr. His children are advised to help and advise him. They may seek the help of their good relatives, who may prove to be a source of guidance to him. Children advising and instructing their father to do good is part of being dutiful to him. I hope he will pay heed to my advice. You may even record these words and read them to him. We ask Allah (Glorified and Exalted be He) to guide him.

In brief, you are advised to keep away from him and not to give him the chance to have intimate relations with you until he repents of the sin of neglecting Salah, in which case it will be lawful for you to resume relations with him. As for abstaining from observing Sawm and indulging in the prohibited habit of Khamr drinking, they are counted among the grave sins, yet they do not render marriage null and void. This is the view held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). You should seek the help of your children, the husband's relatives, and righteous neighbors in advising your husband. He must fear Allah and hasten to perform Tawbah (repentance) before death overtakes him. Khamr drinking leads to great harm and evil. It was authentically reported that Allah's Messenger (peace be upon him):❨ Cursed Khamr, the one who drinks it, the one who serves it, the one who squeezes it (the grapes, etc), the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one who buys it and the one who lives off its profits. ❩**May Allah protect us! It was also authentically reported that Allah's Messenger (peace be upon him) said:**❨ When a person commits Zina (premarital sexual intercourse and/or adultery), they do not commit it while they are believers; and when a person drinks Khamr, they do not drink it while they are believers. ❩**This is indicative of weakness or lack of**

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faith. We ask Allah to protect us from this. The Prophet (peace be upon him) also said:

❨ Verily, Allah has promised whoever dies while having drunk Khamr (during their lifetime) to make their drink Tinat al-Khabal. They said: O Allah's Messenger! What is Tinat al-Khabal? He said: It is the discharge of the denizens of the Fire or the sweat of the denizens of the Fire. ❩

Not observing Sawm in Ramadan is a grave sin. This is because Sawm is one of the pillars of Islam. Some scholars have held the view that one who intentionally abandons Sawm is considered a Kafir. He must perform Tawbah to Allah and start observing Sawm and Salah. Allah accepts the repentance of those who turn to Him.

We ask Allah to guide us, him, and all Muslims to sincere Tawbah, follow the paths of good, and to protect us from obeying Satan and evil company.

You should advise your husband to avoid evil company, which is always responsible for influencing people to be corrupt and causes him to incur Allah's Wrath. He is duty bound to avoid keeping company with evil people and to repent of the sins of abandoning Salah and Sawm and drinking Khamr. He has to hold steadfastly to the obedience of Allah and His Messenger. Allah (Glorified and Exalted be He) says: ﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿ **The Prophet (peace be upon him) said:** ﴾ Anyone who repents of their sins is like one who has not committed a sin. ﴿ **We ask Allah to grant us, you, and all Muslims true guidance, success, and sincere Tawbah.**

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Ruling on maintaining good relations with sinful friends

Q: I have a friend whom I love very much, but he does not offer the obligatory Salah (Prayer) or observe Sawm (Fast) during Ramadan. I have advised him many times, but he does not accept my advice. Should I keep good relations with him?

A: This man and others like him should be hated and antagonized for the sake of Allah (Exalted be He). It is even allowable to abandon him until he shows repentance. This is because abandoning Salah, even without denying its obligation, is major Kufr (disbelief) according to the most correct opinion of scholars. This is based on the following Hadith in which the Prophet (peace be upon him) said: ﴾ What makes one a Kafir (disbeliever) and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith)The Prophet (peace be upon him) also said:** ﴾ That which differentiates us from them (i.e. non-Muslims) is (our performance of) Salah. Anyone who abandons it becomes a Kafir. ﴿ **(Related by Imam Ahmad and the Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators))**

There are many Hadith to the same effect.

If a person denies the obligation of Salah, they are regarded as Kafirs according to Ijma` (consensus of scholars), as doing so implies belying Allah (Glorified be He) and His Messenger (peace be upon him). May Allah protect us against this!

As for the abandonment of Zakah (obligatory charity) and Sawm without a legal excuse, it is classified among the greatest crimes and major sins.

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Some scholars are even of the view that whoever abandons Zakah or Sawm of Ramadan without a legal excuse, such as being sick or on a journey, is a Kafir. However, the sound opinion in this regard is that a person is not considered a Kafir so long as they do not deny the obligation of Zakah and Sawm.

If a person denies the obligation of Zakah and Sawm or one of them or the obligation of Hajj when having the capacity, they are Kafirs according to Ijma` as this is tantamount to belying Allah (Exalted be He) and His Messenger (peace be upon him).

You should hate that person for the sake of Allah (Exalted be He) and you are allowed to abandon him until he turns to Allah in repentance. It is also permissible not to abandon him if it would be useful to call him to Allah and advise him so that Allah may grant him guidance.

Muslim rulers should ask those known for abandoning Salah to repent otherwise they should be killed owing to Allah's Saying: ﴾ But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. ﴿

This indicates that a person who does not offer Salah should not be set free. Moreover, the Prophet (peace be upon him) said: ﴾ I have been prohibited from killing people who offer Salah. ﴿ **Thus, this Hadith indicates that the Prophet (peace be upon him) is not forbidden to kill those who do not offer Salah. Other evidence from the Qur'an and Hadith indicate that it is obligatory for the ruler to kill those who do not offer Salah if they do not repent.**

We ask Allah to guide your friend to Tawbah (repentance to Allah) and help him to follow the Straight Path.

Ruling on staying with someone who abandons Salah

Q: Once I stayed with two roommates at a hospital for three days. During this period, I used to offer Salah (Prayer) regularly, which they did not do. I remained silent about the issue. Am I sinful for not advising them to offer Salah? If so, what is the Kaffarah (expiation)?

A: You should have advised them and disapproved of their negligence of Salah. This is because Allah (Glorified be He) says: ﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴾ **There are other Ayahs (Qur'anic verses) to that effect. The Prophet (peace be upon him) also said:** ﴿ Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ﴾ **(Related by Muslim in his Sahih (authentic) Book of Hadith)Since you did not advise them, you are duty bound to make sincere Tawbah (repentance) to Allah (Exalted be He) for this sin. You have to regret having failed to advise them and you have to be determined not to return to this, out of showing sincere devotion to Allah (Exalted be He) while hoping to attain His reward and fearing to be overtaken by His punishment. Whoever repents of their sins, Allah will accept their repentance. Allah (Glorified and Exalted be He) says:** ﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾

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The ruling on befriending a person who neglects Salah

Q: A question from Fahd. `A.`A, Riyadh. He says: What is the ruling on befriending a person who neglects Salah (prayer)?

A: It is impermissible to befriend this person or anyone amongst Kafirs (disbelievers), for the abandonment of Salah is a major act of Kufr, according to the most correct of the two scholarly opinions even if a person does not deny its obligation. The Prophet (peace be upon him) said, (The act that admits a person to Shirk (associating others in worship with Allah) and Kufr (disbelief) is the abandonment of Salah.) **(Related by Muslimin the Sahih (authentic book of Hadith). He (peace be upon him) also said:** (The solemn pledge between us and them (disbelievers and hypocrites) is the performance of Salah. Thus, whoever neglects it, will have committed Kufr.) **(Related by Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah with a Sahih (authentic) Sanad (chain of narrators)).There are other proofs supporting it.**

The ruling on sitting with those who mock the observation of Salah

Q: I find many young people treat young men who offer Salah and adhere to the religion with ridicule and others, may Allah guide them, deride the religion

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and speak about it in a careless way. What is the ruling on that? Is it permissible to sit and joke with them when it is not a due time of an obligatory Salah?

A: Deriding Islam or part of it is a major disbelief. Allah (Glorified be He) says, ﴾ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴿﴾ Make no excuse; you disbelieved after you had believed. ﴿ **(Surah Al-Tawbah). Whoever mocks those who adhere to the religion and observe Salah, mainly for their adherence to religion, is mocking the religion itself and therefore it is not permissible to sit with such people or to befriend them. Rather, they should be blamed, resisted and avoided and people should be warned against them. This applies to those who mockingly discuss religious matters. They should be resisted and avoided. People should be warned against them. They should be urged to sincerely repent to Allah: if they show repentance this will be good and praise is due to Allah; otherwise they should be referred to rulers after establishing evidence against their evil deeds with upright witnesses so as to carry out the ruling of Allah by legal courts.**

Indeed, these issues are of great seriousness and therefore every seeker of knowledge and Muslims should beware of and stay away from those who mockingly discuss religious matters lest they should be affected by their corrupted beliefs, wrongdoing and desecration of the religion and its people.

What is the ruling on whoever calls a fellow Muslim as Kafir because of not offering Salah regularly?

Q: Mr. Fahd A. A. from Riyadh asks, "I quarreled with my brother on a matter and I was angry. So, I said to him 'Keep away from me, O Kafir (disbeliever)' on the basis that he does not offer Salah (Prayer) regularly but merely on occasions, such as the presence of some relatives and the like. What is the ruling on that and is my brother a disbeliever?

A: It is authentically reported that Allah's Messenger (peace be upon him) said, ﴿ What makes one a disbeliever and a polytheist is abandoning Salah (Prayer). ﴾ **(Related by Muslim)Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) reported witha good chain of narrators on the authority of** Buraydah Ibn Al-Husayb **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ﴿ That which differentiates us from them (non-Muslims) is our performance of Salah. He who abandons it, becomes a disbeliever. ﴾ **There are many Hadiths to that effect.**

However, you should not say such words to him, but rather give him advice and inform him that abandoning Salah entails disbelief and misguidance. You should elaborate on this fact to him and tell him that he should repent to Allah. He may benefit from you and accept your advice.

We pray to Allah to help all Muslims offer sincere repentance to him from all sins.

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The ruling on a person who said to his Salah-abandoning friend, "You are Kafir"

Q: In a discussion with a friend about Islam, he told me that he never performs Salah (Prayer), so I said to him, "You are Kafir (disbeliever), because Allah (Exalted be He) says: ﴿ Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. ﴾ **" My friend replied, "So are you," and he mentioned the Hadith that whoever accuses a Muslim of disbelief is a disbeliever. After that, I left my friend, so that the discussion would not get heated. What is the ruling on what we said and did we commit a sin by having such a discussion?**

A: The sound opinion is that whoever abandons Salah is a Kafir (disbeliever), even if they do not disavow it, and this is the preponderant opinion of most scholars, because the Prophet (peace be upon him) said in a Sahih (authentic) Hadith,﴿ That which differentiates us from them (non-Muslims) is our performance of Salah. He who abandons it, becomes a disbeliever. ﴾**(Recorded by Imam Ahmad and Ahl-ul-Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah)on the authority of** Buraydah ibn Al-Husayb **(may Allah be pleased with him) with a Sahih Sanad (chain of narrators)). The Prophet (peace be upon him) also said,**﴿ What makes one a disbeliever and a polytheist is abandoning Salah (Prayer). ﴾**(Related by Imam Muslim in his Sahih).The Prophet (peace be upon him) also said,**﴿ The peak of the matter is Islam, its pillar is Salah, ﴾**(Related by Imams Ahmad and**

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Al-Tirmidhy(may Allah be pleased with them) with a Sahih Sanad (chain of narrators) on the authority of Mu`adh ibn Jabal **(may Allah be pleased with him)). There are also other Hadiths to this effect.**

It is therefore obligatory upon anyone who abandons Salah to hasten to perform Tawbah (repentance) to Allah, regret, and determine not to return to this remissness.

Some scholars are of the opinion that anyone who abandons Salah has committed a major sin and minor disbelief. This opinion is based on what is mentioned in some Sahih Hadiths regarding the virtue of Tawhid (monotheism) and that anyone who dies while realizing it will enter Paradise. However, this cannot be used as evidence in this subject, as it means that if someone adheres to the obligations of Islam, including the obligation of Salah, they will enter Paradise and receive the reward that has been promised to the pious people. But those who refuse to observe them will receive the punishment with which Allah threatened the impious. If a person says, "La ilaha illa Allah (there is no deity but Allah)" and believes in Tawhid, but denies the obligation of Salah, they are disbelievers, and the saying of "La ilaha illa-Allah" and believing in Tawhid will not benefit them, according to the opinion of all Muslim scholars. Therefore the ruling on whoever abandons Salah out of leniency and little concern but does not deny its obligation, is like the ruling on someone who denies it, according to the soundest of the opinions of scholars. Their Shahadah (Testimony of Faith) will be of no benefit, because they have also abandoned the implication of these words, which includes performing Salah. So if anyone believes in Tawhid, testifies that there is no deity but Allah, but mocks anything of the Din (religion) of Allah, they will be Kafirs (disbelievers). Allah (Glorified and Exalted be He) says:﴿ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾

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The same ruling applies to whoever pronounces the Shahadah and believes in Tawhid, but denies the obligation of Zakah (obligatory charity), Sawm (Fast) in Ramadan, Hajj (pilgrimage) for those who are able, or denies the prohibitions of Zina (illegal sexual intercourse outside marriage), theft, sodomy, and other similar acts. If someone denies these things or any one of them, they are considered disbelievers, according to the Ijma` (consensus) of the scholars, even if they offer Salah, observe Sawm, and pronounce Shahadah, because this makes their Iman (Faith) deficient, impairs their Din, and excludes them from Islam. Therefore, believers should be cautious of this important matter, and of abandoning or neglecting Salah, because if they do so they will be disbelievers, even if they do not deny its obligation, according to the soundest of the opinions of scholars as mentioned previously. This ruling is based on the Hadiths mentioned above and others. We ask Allah to set right the conditions of Muslims and guide the disbelievers and the disobedient to sincere repentance.

The Prophet said,﴿ "Whoever accuses a Muslim of disbelief is in fact a disbeliever." ﴾**This is referring to someone who wrongly declares another person as a disbeliever. The Prophet (peace be upon him) said,**﴿ "If someone says to his brother, 'O Enemy of Allah!' or says, 'O Kafir', and his brother is not like that, it (the accusation) will revert to him (the accuser)." ﴾**However, saying to someone "you are a disbeliever due to abandoning Salah" is**

correct and the accusation will not revert to the speaker and will not become a disbeliever. By saying so, the speaker follows Allah's Orders and fulfilling one of His Rights. He is doing something that is obligated by Allah concerning deeming this type of person a disbeliever, and so he will be rewarded for this and will not be regarded as disbelievers. This is because a disbeliever is someone who has abandoned Salah and who is stubborn and arrogant. May Allah save us and all Muslims from that!

Keeping good relations with a brother who abandons Salah

Q: My elder brother does not offer Salah (Prayer). Should I keep good relations with him or not, taking into consideration that he is my half brother?

A: Whoever abandons Salah deliberately commits major Kufr (disbelief), even if admitting the obligation of Salah, according to the most correct opinion of scholars. However, if one does not admit its obligation, they are considered Kafir (disbeliever) according to all scholars. This is because the Prophet (peace be upon him) said: (The peak of the matter is Islam; its pillar is Salah; and its topmost part is Jihad (fighting/striving in the Cause of Allah).) **(Related by Imam Ahmad and Al-Tirmidhy with an authentic Sanad (chain of narrators))The Prophet (peace be upon him) also said:** (What makes one a Kafir and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah.) **(Related by Muslim inhis Sahih (authentic) Book of Hadith) Also, Allah's Messenger (peace be upon him) said:** (That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir.) **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad)No scholar debates the Kufr of those who deny the obligation of Salah, as this entails belying Allah and His Messenger and opposing the Ijma` (consensus) of scholars. Thus, it is considered graver than abandoning Salah out of laziness. Yet in both case, rulers should ask the one who abandons Salah to repent; otherwise they should be killed according to evidence on this issue. In addition, a person who abandons Salah should be deserted and avoided, and their invitations should not be accepted until they repent to Allah. One should advise them, call them to Al-Haqq (the Truth), and warn them against the punishment of abandoning Salah both in this life and in the Hereafter. They may turn to Allah in repentance and Allah forgives them and accepts their repentance.**

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Sawm of a person who abandons Salah

Q: There are people who observe Sawm (Fast) and some other acts of worship, but they do not offer Salah (Prayer). Would their Sawm and acts of worship be accepted?

A: In the Name of Allah, the Most Gracious, the Most Merciful

The correct opinion is that one who abandons Salah deliberately commits major Kufr (disbelief). Consequently, their Sawm or any act of worship is not valid until they repent to Allah (Glorified be He). Allah (Glorified and Exalted be He) says:﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿There are other Hadith and Ayahs (Qur'anic verses) to the same effect.

However, a group of scholars are of the opinion that whoever abandons Salah does not commit major Kufr and their Sawm and other acts of worship are not invalidated, provided they admit the obligation of Salah but abandon it out of negligence and laziness.

The soundest opinion of scholars is that whoever abandons Salah commits major Kufr if they do so willfully, even if they admit its obligation. This is based on many evidence including the following Hadith in which the Prophet (peace be upon him) said:﴾ What makes one a Kafir (disbeliever) and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ﴿(Related by Muslim in his Sahih (authentic) Book of Hadithon the authority of Jabir ibn `Abdullah - may Allah be pleased with them) Also, the Prophet (peace be upon him) said:﴾ That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir. ﴿ (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators)on the authority of Buraidah ibn Al-Husaib Al-Aslamy (may Allah be pleased with him))

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The prominent scholar Ibn Al-Qayyim (may Allah be merciful with him) elaborated on this issue in detail in a separate treatise on the rulings of Salah and abandoning it. It is very informative and should be read.

Ruling on a person who rarely offers Salah

Q: One of my relatives does not offer Salah (Prayer), even though he is an old man. I advised him, and so did many others, but he neglects Salah. He only offers Salah on rare occasions. He might offer it in Ramadan or on Fridays. How should I deal with him? If I find him somewhere, should I greet him or not? Please advise. May Allah safeguard you!

A: Abandoning Salah intentionally is considered a form of major Kufr (disbelief), according to the following Hadith in which the Prophet (peace be upon him) said: (What makes one a Kafir (disbeliever) and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah.) **(Related by Muslim in his Sahih (authentic) Book of Hadith)The Prophet (peace be upon him) also said:** (That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir.) **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators))There are many Hadith stressing this meaning.**

You should advise this man and clarify the ruling of Shari`ah (Islamic law) to him. If he insists on abandoning Salah, he should be deserted and avoided and his invitations should not be accepted. Even more, he should be reported to the ruler to be asked to perform Tawbah (repentance to Allah). If he does not perform Tawbah, he should be killed, according to the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.)

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This indicates that a person who does not offer Salah should not be released. There is a lot of evidence on this.

May Allah guide this man!

Ruling on a husband neglectful of Salah

and drinks Khamr

Q: A woman says in her question: My husband drinks Khamr (intoxicant) and does not offer Salah (Prayer), or observe Sawm (Fast) in Ramadan. Even more, he has been unemployed for a year. We have two sons under the age of discernment. Now, I am staying with my family and my husband wants me back. I am confused as to whether I should return to him for the sake of my children or ask for divorce. I heard that it is not permissible to remain with a husband who abandons Salah and drinks Khamr. What should I do? I appreciate your guidance, may Allah reward you best!

A: A husband who does not offer Salah is considered Kafir (disbeliever). The Prophet (peace be upon him) said: ﴿ That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir. ﴾ **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators))The Prophet (peace be upon him) also said:** ﴿ What makes one a Kafir and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ﴾ **(Related by Muslim in his Sahih (authentic) Book of Hadithon the authority of** Jabir **- may Allah be pleased with him)**

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According to Ijma` (consensus of scholars), if your husband denies the obligation of Salah, he is considered Kafir. According to the preponderant view of scholars, if he abandons Salah out of laziness and negligence, he is considered Kafir as stated in the two previously mentioned Hadith and other Hadith to the same effect.

It is not permissible for you to return to your husband, unless he repents to Allah (Glorified be He) and observes Salah. May Allah guide him and bestow upon him sincere Tawbah (repentance). May Allah grant us success!

One who abandons Salah may not be taken as a friend

Q: A question by F.A. from Riyadh stating: Is it permissible to make a friendship relation with a person who does not sometimes or often perform Salah (Prayer)?

A: It is impermissible for a Muslim to make a friendship relation with a person who does not sometimes offer Salah. Rather, he should be advised not to do so and his bad deed must be denied. If he repents, he may be taken as a friend; otherwise, he should be abandoned. Rather, the questioner has to hate such a person for Allah's sake until he repents from this major sin. Actually, abandoning Salah is major disbelief based on the following

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Hadith:(That which differentiates us from them (i.e. disbelievers and hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever.)**(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a trustworthy chain of narratorson the authority of** Buraydah Ibn Al-Husayb **(may Allah be pleased with him)).Moreover, Muslim recorded in his Sahihon the authority of** Jabir **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**(What makes one a disbeliever and a polytheist is abandoning Salah.)

Accordingly, it is obligatory on all Muslims to love, hate, ally and show enmity for Allah's sake. Allah (may He be Praised) says:(Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone")

In a country enforcing Shari`ah (Islamic law), such a person should be referred to rulers, until he repents or, otherwise, be killed. Actually, the Hadd (prescribed punishment) for a person who abandons Salah and refuses to repent is being killed. In this regard, Allah (Exalted be He) says:(But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.)**The Ayah (Qur'anic verse) indicates that whoever abandons Salah and refuses to repent may not be set free and shall be killed.**

However, the preponderant view is that such a person shall be killed for being a disbeliever in view of the above-quoted two Hadiths as well as other Hadiths to the same effect. Moreover, the Prophet (peace be upon him) said:

(I have been prohibited from killing people who offer Salah.)

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The Hadith indicates that those who do not offer Salah are not prohibited to be killed. Rather, they must be killed if they do not repent as a deterrent punishment for those who commit such a heinous crime.

We ask Allah to set right the affairs of Muslims and to guide all of us to be firm in religion. Allah is All-Hearing, Ever-Near.

Ruling on eating slaughtered animals of one neglectful of Salah

Q: A questioner from Al-`Alamin in Egypt inquires: Is it permissible to eat the meat of an animal slaughtered by someone who does not offer Salah (Prayer)?

A: In the Name of Allah and all praise is due to Him!

A: According to the preponderant view of scholars, it is not permissible to eat the meat of an animal that is slaughtered by a person who intentionally abandons Salah, even if he admits its obligation but abandons it out of laziness. The Prophet (peace be upon him) said: ﴿ What makes one a Kafir (disbeliever) and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah. ﴾**(Related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Jabir ibn Abdullah Al-Ansary - may Allah be pleased with them)He (peace be upon him) also said:**﴿ That which differentiates us from them (i.e. non-Muslims) is our performance of Salah. Anyone who abandons it becomes a Kafir. ﴾**(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators))He (peace be upon him) said:**﴿ The peak of the matter is Islam and its pillar is Salah. ﴾**(Related by Imam Ahmad and Al-Tirmidhy with an authentic Sanad)There are many Hadith to the same effect.**

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If one denies the obligation of Salah, they are considered Kafir according to Ijma` (consensus of scholars), even if they offer it, for this denotes belying Allah (Glorified be He), His Messenger (peace be upon him), and the Ijma`. We ask Allah to protect us against this and to guide all Muslims to observe Salah and not to abandon it or perform it lazily.

Allah has dispraised the hypocrites for their laziness to perform Salah with Muslims. In Surah (Qur'anic chapter) Al-Nisa', Allah (Glorified be He) says:﴿ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴾**Describing the hypocrites, Allah (Glorified be He) says in Surah Al-Tawbah:**﴿ And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly. ﴾﴿ So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. ﴾

There are many Ayahs (Qur'anic verses) describing and dispraising the hypocrites and warning against their characteristics.

May Allah protect us and all Muslims from them! May Allah grant us success!

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Ruling on eating meat of an animal slaughtered by someone who deliberately abandons Salah

Q: Is it permissible to eat meat of an animal slaughtered by someone who does not offer Salah (Prayer) deliberately? Note that he pronounces Shahadah (Testimony of Faith) whenever he is reminded of the ruling. What should we do if there are no butchers who offer Salah?

A: It is not permissible to eat meat of an animal slaughtered by a person who does not offer Salah. The Prophet (peace be upon him) stated, "Verily, between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the abandonment of Salah (Prayer)." **(Related by Muslim in his Sahih (authentic) book of Hadith on the authority of Jabir Ibn `Abdullah Al-Ansary, may Allah be pleased with them).The Messenger of Allah (peace be upon him) stated,**

"That which differentiates us from them (i.e. disbelievers and hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever." **(Related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) with a Sahih chain of narrators)The Prophet (peace be upon him) stated,** "The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad." **(Related by Iman Ahmad and Al-Tirmidhy with a Sahih chain of narratorson the authority of** Mu`adh Ibn Jabal - **may Allah be pleased with him). If the pillar of a thing falls, it cannot stand straight or remain; when the pillar falls, whatever rests on it falls as well.**

Thus, it is known that one who does not pray has no Din (religion), so meat of an animal slaughtered by him should not be eaten. If you are living in a country where there are no Muslim butchers, you should slaughter your own animals and use your hands to do something that will benefit you, or find a Muslim butcher to slaughter for you even at his own house. Praise be to Allah, this is something easy, so you should not be heedless about this matter.

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You should advise this man to fear Allah and offer Salah. His suggestion that the Shahadah is sufficient is a serious mistake, because it comes with conditions that must be fulfilled. The Prophet (peace be upon him) stated, “I have been ordered to fight people until they bear witness that there is no deity except Allah and that I am the Messenger of Allah, and establish Prayer and pay Zakah. If they do that, then their blood and wealth are safe from me, except in cases dictated by Islam, and their reckoning will be with Allah.” **(Agreed upon by Al-Bukhari and Muslim)**

So Salah and Zakah are mentioned alongside the Shahadah. According to another version of the Hadith, “I have been commanded to fight against people until they testify that there is no deity but Allah, and anyone who says: ‘There is no deity but Allah,’ his property and life is guaranteed protection by me, except in what there is a right, and their affairs rest with Allah.” **Salah and Zakah are two of this 'right'.**

A believer and everyone who claims to be a Muslim must fear Allah and offer the five obligatory daily prayers regularly, for Salah is the pillar of Islam and is the greatest of the five pillars of Islam after Shahadah. Whoever neglects it loses his commitment to Din, and whoever does not offer Salah gives up his Din. We ask Allah to keep us safe and sound.

This is the truth and is correct. Some scholars held that such a person is not a Kafir (disbeliever) in the sense of major Kufr (disbelief), rather his Kufr is minor that makes him a sinner who has committed a grave sin that is worse than adultery, theft, and drinking Khamr (intoxicant). But, he is not a Kafir in the sense of major Kufr unless he denies the obligation of Salah. This is the view of a number of scholars. However, the correct view is that which is indicated by the words of the Prophet (peace be upon him), which is that such a person is a Kafir in the sense of major Kufr,

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as stated in the Hadith quoted above, because he has neglected the pillar or foundation of Islam.

We should not take this matter lightly. `Abdullah ibn Shaqiq Al-`Uqayly, **the great Tabi`y (Follower during the generation after the Companions of the Prophet, may Allah be pleased with him), said, "The Companions of the Prophet (peace be upon him) did not regard the omission of anything as being Kufr, except in the case of (abandoning) Salah."**

He mentioned that the Sahabah (Prophet's Companions) unanimously agreed that whoever does not offer Salah is a Kafir in their view. We ask Allah to keep us safe and sound.

So we must be careful, adhere to this important obligation and not belittle the matter if

someone does not offer Salah. We should not eat meat of an animal slaughtered by him, or invite him to any feasts, or accept his invitations. Rather, he should be shunned until he repents to Allah and begins to offer Salah. We ask Allah to guide us all!

Ruling on eating meat of an animal slaughtered by someone not known whether he offers Salah or not

Q: Sometimes we gather in certain occasions and feasts where meat is served. We do not know whether this meat is taken from an animal slaughtered by a person who offers Salah or not. Should we refrain from eating that meat lest the slaughterer may abandon Salah, taking into consideration that those who abandon Salah in some societies are many, or that people in general are lenient with the matter of Salah? Appreciate your guidance, may Allah guide you!

A: If you are among Muslims and in a house of a Muslim whom you think

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good of, you should eat from what he serves you and do not distrust him. But, if you are among people who do not offer Salah, you should be mindful of that. However, if you are among non-Muslims, you should not eat their meat. Rather, you can eat fruits, dates, or any other non-meat food.

You should think good of people in Muslim countries and societies and do not mistrust them. Allah is the One Whose Help is sought.

What about the authenticity of the Hadith, " Fefteen penatlies are decreed from Allah upon whoever is negligent in offering Salah ...."

Q: Brother Kh. N. N. from Riyadh sent us a letter and a paper that is distributed among people which includes a Hadith attributed to the Prophet (peace be upon him) which reads, "Whoever neglects offering Salah, Allah will punish him with fifteen kinds of punishment..." and asks about the authenticity of the Hadith.

A: This Hadith is falsely attributed to the Prophet (may peace be upon him) and is not valid by any means as illustrated by Al-Hafizh Al-Dhahabi **(may Allah confer mercy upon him) in his book Al-Mizan and Al-Hafizh** Ibn Hajar **in his book "Lisan Al-Mizan". Accordingly, anyone who finds a paper like this should burn it and inform the person who distributes it to protect the statements of the Prophet (peace be upon him) from falsifications.**

There are many Qur'anic Ayahs (Verses) and authentic Hadiths of the Prophet (peace be upon him) concerning the importance of Salah and warning against neglecting it, as well as the punishment of those who do so

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that are sufficient in this regard and there is no need for such falsifications. Allah states, ﴿ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - ʽAsr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. ﴾**and,**﴿ Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. ﴾**and,**﴿ So woe unto those performers of Salât (prayers) (hypocrites), ﴾﴿ Those who delay their Salât (prayer from their stated fixed times). ﴾**There are many other Hadiths in this regard.**

Moreover, the Prophet (peace be upon him) said,﴿ That which differentiates us from them (non-Muslims, disbelievers, hypocrites, etc.) is our performance of Salah. He who abandons it, becomes a disbeliever. ﴾**(Related by Imam Ahmad and the Four Compilers of Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhi and Al-Nasa'i) with and an authentic Isnad (chain of transmitters))Also, he (peace be upon him) said,**﴿ What makes one a disbeliever and a polytheist is abandoning prayers. ﴾**(Related by Muslim in His Sahih)**

One day the Prophet (peace and blessing of Allah be upon him) was sitting among his Sahabah (companions) and mentioned Salah. He said,﴿ Whoever observes it (Salah) will be for him a light, guidance and salvation in the Hereafter; and whoever does not observe it there will not be for him a light, guidance, or salvation and will be gathered on the Day of Judgment with Pharaoh, Haman, Qarun (Korah) and Ubayy ibn Khalaf. ﴾**(Related by Imam Ahmad with a good Isnad)**

In the explanation of this Hadith, some scholars commented that those who abandon Salah due to their leadership position resemble Pharaoh; **those who neglect it because of their position of authority are similar to** Haman, Pharaoh's minister, **and will be cast along with him on the Day of Judgment into Hellfire; those who neglect it owing to their properties**

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and desires are similar to Qarun, **whom Allah caused the earth to swallow him and his house as a result of his haughtiness and refusal to follow the truth; because of his interest in money and desires and will be sent with Qarun to the Hellfire; and those who neglect it as a result of preoccupation with trade and other kinds of business resemble** Ubayy ibn Khalaf, **one of the greatest merchants of** Makkah **who was a disbeliever, and will be sent with him on Doomsday to the Hellfire.**

We implore Allah to grant us safety from this.

Warning: Two groundless publications circulating among people including a Hadith Marfu` regarding those who neglect Salah

Praise be to Allah and may peace and blessings be upon our Prophet Muhammad, his family and Companions. I have examined a publication titled Punishment for Those who Abandon Salah stating, "The Prophet (peace be upon him) is reported to have said:(The one who neglects the Salah (Prayer) will receive fifteen punishments from Allah.)The author then started to give an account of the punishments. However, it is concluded by the statement, "Whoever reads this copy should copy it and spread it among all Muslims." He then ended by, "Recite Surah Al-Fatihah for the one who does this good deed." I have also examined another publication prefaced by three Ayahs (Qur'anic verses). The first Ayah is:(Nay! But worship Allâh (Alone and none else), and be among the grateful.)after which, the author said that it brings

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good after four days. The author then asked that 25 copies of it be sent to those in need of it. He then mentioned penalties waiting for those who neglect doing so.

Since these two publications belong to falsehood and abhorred practices, I deemed it proper to draw people's attention to such a fact so that those unknowledgeable of Glorified Shari`ah (Islamic law) might not be deceived thereby. Below is my comment.

Undoubtedly, doing so is a Bid`ah (innovation in religion) and it is saying things about Allah (Exalted be He) without knowledge. Allah (Glorified and Exalted be He) tells us in the Qur'an s that doing so is one of the greatest sins. Allah (Exalted be He) says:(Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.")

Therefore, those who adopt such a method must fear Allah (Exalted be He) and not attribute to Allah (Exalted be He) and His Messenger (peace be upon him) that which neither Allah nor His Messenger said. Actually, enacting penalties and rewards for deeds falls under the knowledge of the Ghayb (the Unseen), which no one knows except through the revelation exclusive to the Prophet (peace be upon him). In fact, such things are never mentioned in the Qur'an or Sunnah.

The Hadith the publication's author attributed to the Prophet (peace be upon him) regarding the punishment of the person who abandons Salah stating that such a person will receive 15 penalties and so on, is fabricated and is falsely traceable to the Prophet (peace be upon him). This fact is explained by Hadith scholars (may Allah be merciful with them), including Al Hafiz Al-Dhahaby (may Allah be merciful with him) in Al-Mizan and Al Hafiz Ibn Hajar (may Allah be merciful with him) and others.

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Al Hafiz Ibn Hajar in his book Lisan Al-Mizan under the autobiography of Muhammad ibn `Ali in Al-`Abbas Al-Baghdady Al-`Attar said that this man attributed falsely to Abu Bakr ibn Ziad Al-Nisabury a Hadith on abandoning Salah.

Among those who narrated from him is Muhammad ibn `Ali Al-Mawaziny, a Sheikh of Abu Al-Nursy, who claimed that Ibn Ziyad heard from Al-Rabi` who heard from Al-Shafi`y who heard from Malik who heard from Summy who heard from Abu Salih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:(The one who neglects the prayers will receive fifteen punishments from Allah.)In fact, the Hadith is apparently fabricated and is one of the Hadith of the Sufis. End quote.

Moreover, the Permanent Committee for Scholarly Research and Ifta has issued a fatwa dated 6/10/1401 A.H. to the effect of judging the Hadith to be fabricated. How come then that a reasonable person feels comfortable to propagate a fabricated Hadith when the Prophet (peace be upon him) is authentically reported to have said:(He who relates from me something which he deems false is one of the liars.)Actually, there are enough authentic Hadith and Ayahs regarding the penalty of those who abandon Salah. Allah (Exalted be He) says:(Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.)Addressing the inhabitants of Hellfire, Allah (Exalted be He) says:("What has caused you to enter Hell?")(They will say: "We were not of those who used to offer the Salât (prayers),)Thus, among the deeds that caused them to enter Hellfire is abandoning Salah. Allah (may He be Praised) also says:(So woe unto those performers of Salât (prayers) (hypocrites),)(Those who delay their Salât (prayer from their stated fixed times).)(Those who do good deeds only to be seen (of men),)(And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).)Moreover, the Prophet (peace be upon him) said:(Islam is built upon five (pillars): To testify that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah; to establish Salah; to pay

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Zakah (obligatory chairty); to fast the month of Ramadan and to perform Hajj to the House (Ka`bah).)He (peace be upon him) also said:

﴿ That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever. ﴾In fact, there are many and well-known Hadith in this regard.

There is still the second publication prefaced by the Ayahs the first of which is the one that reads:﴿ Nay! But worship Allâh (Alone and none else), and be among the grateful. ﴾whose author claimed that whoever spreads it will receive such-and-such good and whoever neglects it will receive such-and-such penalty. Undoubtedly, it is an apparent falsehood and evident lie. It is fabricated by ignorant innovating people who want to occupy the masses with tales, superstitions and groundless sayings to divert them from the evident truth provided in the Qur'an and Sunnah. It is an undeniable fact that whatever good or evil befalls people is from and is known by Allah alone. Allah (may He be Praised) says:﴿ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ﴾Furthermore, the Prophet (peace be upon him) is not reported as having predicted a certain reward for the person who writes the Ayah twice or thrice or a certain punishment for one who does not write it. Actually, claiming so is lying and slander. Thus, it is impermissible to write these two publications, spread them or participate in promoting them through whatever means. Moreover, those who have done so before have to repent to Allah (Exalted be He), regret what they have done and be determined not to do it any more.

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We ask Allah to show us the truth and help us follow it, show us falsehood and help us avoid it and to protect us against apparent and hidden Fitnahs (trials).

May Allah's peace and blessing be upon Allah's Servant and Messenger Muhammad, his family and Companions!

It is obligatory to leave a wife who does not perform Salah

Q: Brother S. S. S. from Casablanca, Morocco, asks, "I have been married to a woman for ten years but she does not pay great concern to offering Salah (Prayer) and sometimes neglects and abandons it. I have quarreled with her over this as well as offering Sawm (Fast) of Ramadan. If there missed some days of Ramadan, she does not make up for them and if she does she makes them with great difficulty. Truly, I suffer from great difficulties and problems with her concerning matters of Din (religion). I tried to teach her some Ayahs (verses) of the Qur'an, but she does not respond, taking into consideration that she does not know anything from the Qur'an. I want to know the ruling on keeping and living with her in spite of this, as I have children from her. Appreciate your guidance, may Allah guide you!

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A: If the matter is as you have mentioned that your wife neglects Salah and you exert great effort in advising her, you should leave her. This is because whoever abandons Salah, men and women alike, commits major disbelief; even if they do not deny its obligation, according to the most preponderant of two scholarly views and the Prophet' statement, ❨ That which differentiates us from them (non-Muslims, disbelievers, hypocrites, etc.) is our performance of Salah. He who abandons it, becomes a disbeliever. ❩ **(Narrated by Imam Ahmad and the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) with an authentic chain of narrators)There are other Hadiths to the same effect.**

We ask Allah to guide her and grant her repentance and give you better than her, for He is the Best One asked for help.

Her brother-in-law rarely offers Salah, so how should he be dealt with?

Q: Mrs. Umm `Abdullah from Riyadh asks, "I have a brother-in-law who rarely offers Salah (Prayer). I live with my husband's family who sit with him even while the Salah is offered in the Masjid (mosque). What should I do? I know he is not a Mahram (unmarriageable relative) to me? Am I committing a sin regarding this, as I cannot directly advise him?

A: If he does not offer Salah he should be deserted. That is to say, you should not greet him or respond to his greeting till he repents to Allah, as abandoning Salah is major disbelief; even with admitting its obligation according to the soundest of two opinions of scholars. The Prophet (peace be upon him) stated, (That which differentiates us from them (non-Muslims, disbelievers and hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever.) **(Related by Imam Ahmad and the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) with a trustworthy Sanad (chain of narrators))Also, the Prophet (peace be upon him) stated,** (What makes one a disbeliever and a polytheist is abandoning Salah.)

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(Narrated by Imam Muslim in his Sahih)

If, however, he does not admit the obligation of Salah, he is regarded a disbeliever according to Ijma` (consensus) of scholars. The family of this person should advise him and desert him, and if he does not return to Allah in repentance he should be referred to the ruler to ask him to repent. He is to repent, or be executed by the authority. This is based on Allah's Statement, (But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.) **and the Prophet (peace be upon him) stated,** (I have been prohibited from killing people who offer Salah.) **This Hadith implies that those who do not offer Salah should not be left to go free and there is no prohibition to kill them, if they are referred to the authority and do not repent. Allah is the One Who brings success.**

the obligation towards those who take Salah lightly

Q: Many people today take the duty of performing Salah (Prayer) lightly and others abandon it altogether. What is the ruling on these people? What is the obligation on a Muslim towards them, especially if they are relatives, such as fathers, children, wives, etc?

A: Taking Salah lightly is a serious act of Munkar (that which is unacceptable or disapproved of by Shari'ah and Muslims of sound intellect); it is one of the characteristics of the hypocrites. Allah (Glorified and Exalted be He) says: ﴿ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴾ **Allah has also described them by saying:** ﴿ And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly. ﴾

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The Prophet (peace be upon him) also said, ﴿ "The most burdensome Salah (Prayer) on the hypocrites are the 'Isha' (Night) Prayer and Fajr (Dawn) Prayer; if only they knew what (goodness) there is in them, they would have come to them, even if crawling." ﴾ **(Agreed upon by Imams Al-Bukhari and Muslim)**

Therefore, it is obligatory on all Muslims to maintain the Five Obligatory Daily Prayers in their due times, perform them calmly, and approach them with Khushu' (the heart being attuned to the act of worship) and attentive hearts, as Allah (Glorified be He) says: ﴿ Successful indeed are the believers. ﴾﴿ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ﴾ **It is authentically reported that the Prophet (peace be upon him) ordered a man to repeat his Salah after he had performed it poorly without achieving tranquility in it. Men in particular, should maintain their Salah in congregation with their fellow Muslims in the Houses of Allah, i.e. the Masjids (mosques), as the Prophet (peace be upon him) said,** ﴿ "Anyone who hears the Call (to Prayer) but does not come in response, has no Salah (i.e. his individual Prayer will not count), unless he has a (lawful) excuse." ﴾ **(Related by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim with a Sahih [authentic] Isnad [chain of narrators])**

It was said to Ibn 'Abbas **(may Allah be pleased with both of them): "What is the excuse?" He said, "Fear or illness."It is also related in "Sahih Muslim"on the authority of** Abu Hurayrah **(may Allah be pleased with him) that** ﴿ "A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! I have no one to guide me to the Masjid," and he asked the Messenger of Allah (peace be upon him) to give him a Rukhsah (concession) allowing him to pray in his home and he allowed him that, then when he turned away he (peace be upon him) called him back and said, 'Can you hear the Call to Salah?' He said, 'Yes.' He (peace be upon him) said, 'Then respond (to it).'" ﴾ **It is also narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon) said,** ﴿ "I was about to order that the Salah (Prayer) be commenced, then order a man to lead the people in Salah.

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I would then go with some men having with them bundles of wood to people not attending the Salah and burn their houses over them with fire." ﴾ Therefore, these Hadith Sahih (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) show that congregational Salah is one of the most important obligations on men; anyone who absents himself from attending it deserves to receive deterrent punishment. We ask Allah to set aright the conditions of all Muslims and to guide them to what pleases Him.

As to abandoning the obligatory Salah altogether, or even at some times, it is a major act of Kufr (disbelief), even if the person does not deny its obligation, according to the more correct of the two opinions of the scholars, whether the abandoner is a man or a woman, because the Prophet (peace be upon him) said, ﴿ "Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is the abandonment of Salah." ﴾ (Related by Imam Muslim in his "Sahih")The Prophet (peace be upon him) also said, ﴿ "The covenant between us and them is Salah; anyone who abandons it has committed Kufr." ﴾ (Related by Imam Ahmad and the Four Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes, Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] with a Sahih Isnad)There are many other Hadith to the same effect. As for the men and women who deny its obligation (i.e. the Salah), they will be committing a major act of Kufr according to Ijma' (consensus of scholars), even if they perform Salah.

We ask Allah to protect us and all Muslims from such sins, as He is the Best One to be asked for help.

It is an obligation on all Muslims to advise and exhort one another to adhere to Al-Haqq (the Truth) and to help one another in righteousness and piety. This involves advising those who are absent from Salah in congregation or who take it lightly and miss it sometimes. They should be warned of Allah's Wrath and Punishment. It should be close relatives, such as their father, mother, brothers, or members of their household who advise them, and they should continue in doing so until Allah guides them and they follow the Right Path.

The same applies to women who neglect or abandon the Salah; it is obligatory that they should be advised and warned of Allah's Anger and Punishment.

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The advice should continue, and those who do not comply should be deserted, and they should receive a suitable punishment, if this is possible. This is included under cooperation in righteousness and piety and the enjoining of Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and prohibiting of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that Allah has enjoined upon His Servants - both men and women - as He (Glorified be He) says: The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. This is also in accordance with the Prophet's saying, "Command your children to pray at (the age of) seven, and hit them for (neglecting) it at (the age of) ten, and separate them in beds (i.e. provide separate beds for them)." As boys and girls are to be ordered to perform Salah when they are seven and hit for neglecting it at the age of ten, this is all the more so in the case of adults who should be ordered to perform Salah and hit for missing it, along with continual advice.

Muslims should exhort one another to hold fast onto Al-Haqq and be patient while abiding by it, as Allah (Glorified and Exalted be He) says: By Al-`Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). Anyone who abandons the Salah after reaching puberty and does not accept advice should be reported to the Sharī`ah (Islamic Law) courts, where they will be asked to repent. Either they perform Tawbah (repentance to Allah) or be executed.

We ask Allah to set aright the conditions of the Muslims, grant them a good understanding of their Din (religion of Islam), guide them to cooperate with one another in righteousness and piety, enjoin Ma`ruf and forbid Munkar, and exhort one another to hold fast onto Al-Haqq and be patient while abiding by it, as He is Most Generous and Bountiful.

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His wife has not offered Prayer since they married and they have four children

Q: I am married to a woman and we have four children. She is now pregnant. She has not offered Salah since I married her till now. What advice do you give me?

A: This is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) as Salah (Prayer) is the pillar of Islam and is the first and foremost fundamental ranking after the Two Testimonies of Faith. Allah (Glorified and Exalted be He) says: ﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴿ **He (may He be Praised) also says:** ﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Rakiʿûn. ﴿ **Moreover, He (may He be Praised) says:** ﴾ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - ʿAsr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. ﴿ **and:** ﴾ But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. ﴿ **and:** ﴾ But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion. ﴿

To the same effect, the Prophet (peace be upon him) said: ﴾ That which differentiates us from them (disbelievers and hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever. ﴿ **(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a trustworthy chain of narrators.)He (peace be upon him) also said:** ﴾ What makes one a disbeliever and a polytheist is abandoning Salah. ﴿ **(Related By Muslim in his Sahih.)**

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Actually, both men and women are equal in this regard. This clearly indicates that whoever does not offer Salah may not be set free; rather, they should be killed and not to be regarded as a brother/sister in religion.

Thus, it is obligatory to ask her to repent and to be punished until she offers Salah. If she agrees to repent, it will be alright; otherwise, her case should be brought before the court. The court in turn shall ask her to repent. If she repents, it will be alright; otherwise, she shall be killed for being an apostate even if she admits that Salah is obligatory. This is according to the sound of two opinions of scholars based on the above-quoted Ayahs (Qur'anic verses) and the two Hadiths. Her husband has to leave her until she repents and re-conclude marriage after her repentance. The children of the questioner are to be affiliated to you as there is a marriage contract of doubtful authenticity. May Allah grant us success!

Ruling on abandoning Salah with denying its obligation;

acknowledging its obligation; and negligence and remissness in performing it

Q: A brother from Tamir in the Kingdom of Saudi Arabia inquires: What is the Shari`ah ruling on a man or a woman who never offers Salah (Prayer) and denies that it is obligatory, or never offers Salah but acknowledges that it is obligatory; or sometimes offers it and sometimes does not but acknowledge it is obligatory or overlooks it once or more then observes it

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regularly or neglects it and offers it after its due time? Kindly explain this in detail, may Allah reward you well!

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) who denies that Salah is obligatory commits major Kufr (disbelief) according to Ijma` (consensus of scholars), even if he offers it, for he thus belies Allah (Glorified be He) and His Messenger (peace be upon him). However, scholars disagreed over neglecting Salah out of laziness without denying its obligation. The preponderant view is that this person commits major Kufr. The Prophet (peace be upon him) stated: "The covenant that stands between us and them (disbelievers and hypocrites) is Salah; whoever abandons it commits Kufr." **(Related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) with a Sahih (authentic) Sanad (chain of narrators) on the authority of Buraydah ibn Al-Husayb (may Allah be pleased with him))Muslim related in his Sahih Book of Hadithon the authority of** Jabir ibn `Abdullah **(may Allah be pleased with them) that the Prophet (peace be upon him) stated:** "Verily, between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr is the negligence of Salah." **There are so many Hadiths to the same effect.**

Consequently, if a Muslim man who offers Salah marries a woman who does not offer it or vice versa, then Allah guided the one who does offer Salah, it is obligatory to renew the marriage, for the contract is invalid due to the difference of faith. The ruling of the women of the People of the Book does not apply to the Muslim woman who abandons Salah; therefore, it is obligatory to renew the marriage contract according to the most preponderant view of the scholars'. However, if they both do not offer Salah at the time of contracting marriage then Allah guides them and they begin to observe Salah regularly, their marriage is valid. Likewise, if a non-Muslim couple embraces Islam, their marriage contract need not be renewed, as long as there is no impediment to marriage. The Prophet (peace be upon him) did not order the Kafirs (disbelievers) who embraced Islam in the year of the Conquest of Makkah to renew their marriage contracts. However, if there is an impediment to the continuance of marriage - for example if the wife is a sister

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by suckling or was married to the son or father of her husband. In this case they should be separated for the existence of an impediment to the validity of marriage. May Allah grant us success!

Abandoning Salah (Prayer) out of negligence is one of the gravest major sins

Q: I heard on the program "Nur `Ala Al-Darb" that one who abandons Salah commits major disbelief which takes one out of the fold of Islam; however, according to Shafi`y school of jurisprudence, as stated in a book entitled Al-Nafahat Al-Samadiyyah, the one who abandons Salah should be asked to repent and killed if he does not. However, funeral rites such as washing him, offering the Funeral Prayer over him, and burying him in Muslim graveyards should be performed. What is your view regarding this?

A: Texts from the Qur'an and Sunnah prove that abandoning Salah carelessly is among the gravest major sins, for Salah is the major pillar of Islam and comes second after Shahadah (Testimony of Faith). Consequently, neglecting it is among the most abominable acts and the gravest major sins.

Scholars differ regarding whether those who abandon Salah while admitting its obligation commit major disbelief, or are like those who commit other major sins. These are two opinions by scholars. Some of them hold that whoever abandons Salah commits minor disbelief as mentioned by the questioner, and this is the view of the Shafi`y, Maliky, **and** Hanafy schools of jurisprudence, **as well as some** Hanbaly scholars. **They held**

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that the texts that render those who abandon Salah as Kafirs (disbelievers) are interpreted as Kufr (disbelief) that is lower in degree than the major Kufr. Their argument is based on texts indicating that whoever dies while admitting Tawhid (belief in the Oneness of Allah/ monotheism) and avoiding Shirk (associating others with Allah in His Divinity or worship) enters Paradise. However, all scholars agree that whoever denies the obligation of Salah commits major disbelief, other than those who abandon it out of negligence while believing in its obligation. Some scholars are of the opinion that whoever does not offer Salah commits major disbelief, even if they do not dispute the obligation of Salah as related on the authority of some Sahabah (the Prophet's companions). It was reported that `Abdullah ibn Shaqiq Al-`Uqayly, **a noble Tabi`y (Follower, the generation after the Companions of the Prophet) said, "The Sahabah of the Prophet (peace be upon him) did not regard abandoning any matter as disbelief except Salah." It is known that impugn lineage and wailing over the dead are forms of disbelief, but they are classified as minor disbelief. Therefore, it is deducted that he meant that abandoning Salah is a kind of major disbelief. Indeed, this view is the soundest due to many proofs, such as what isrelated by Muslim in his Sahihon the authority of** Jabir **(may Allah be pleased with him) that the Prophet (peace be upon him) stated,** ❨ What makes one a disbeliever and a polytheist is abandoning Prayer. ❩**Also, itis related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah with an authentic chain of narratorson the authority of** Buraydah ibn Al-Husayb **(may Allah be pleased with him) that the Prophet (peace be upon him) stated,** ❨ That which differentiates us from them (non-Muslims, disbelievers and hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever. ❩**Moreover, it is reported that** ❨ The Prophet (peace be upon him) was asked whether the rulers who abandon the obligated matters and indulge in forbidden acts should be fought against or not? He said, "No, so long as they establish Salah among you." ❩**In another wording of the Hadith, he stated,** ❨ "Unless you noticed clear disbelief." ❩**This narration proves that abandoning Salah is clear disbelief.**

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As we stated, this is the soundest view in this concern even if the scholars who support this view are lesser than those who believe that neglecting Salah is a kind of minor disbelief. What should be taken into account here is the evidence, not the great number of people. Allah (Exalted be He) states, ❨ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❩**and:** ❨ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ❩**Shari`ah evidence proves that abandoning Salah is major disbelief even without denying the obligation of Salah. Accordingly, whoever dies while not offering Salah is not regarded from the people of Tawhid, for neglecting Salah invalidates one's Tawhid exactly as sinful as cursing Allah and His Messenger, ridiculing Islam or deeming as lawful anything prohibited by Allah, such as adultery or consuming Khamr (intoxicant), or denying what Allah has made mandatory on him, such as Salah and Zakah. If one dies while committing these things is a disbeliever, because such acts nullify Islam.**

cutting ties with relatives who abandon Salah

Q: This question was sent by M. H. from Abu Dhabi in the Emirates, "I have some brothers and relatives who-, unfortunately-, do not perform Salah nor abide by the limits of Allah's Law. Should I cut my ties with them, and stop enjoining them to do Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding them to do Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), because they mock and ridicule me? They say: "Do you want to reform everyone?" and they hate to spend time with me and they have boycotted me. What should I do in regard to them?"

A: In the situation you have mentioned, that they have abandoned the Salah (Prayer) and are distanced from the good, it is permissible for you to separate yourself from them and cut your ties with them, as long as they do not accept your advice. It is necessary that you distance yourself from them and cut ties with them until they are guided by Allah. This is lawful for you; in fact it is a stressed Sunnah (supererogatory act following the example of the Prophet).

Some scholars even view that this is Wajib (obligatory), due to their deviation from what is right and their distance from what is good. However, there is no harm in contacting them occasionally, hoping that Allah will guide them through Da'wah (calling to Islam), counseling, and guidance. The Prophet (peace be upon him) himself had abandoned three of his Sahabah (Companions) when they missed a battle with him without an excuse.

In summary, it is lawful for you to abandon these people - and it is at the very least a stressed Sunnah - until Allah guides them and leads them to the Right Path. We ask Allah to grant us and them guidance and success.

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The ruling on offering Salah in Masjids (mosques) that contain graves

Q: Brother M. A. N. from Mit Tarif - Daqahliyyah - Egypt, says in his question: Is offering Salah (prayer) in the masjids (mosques) which contain graves permissible?

A: Offering Salah in the Masjids that contain graves is not permissible. The graves must be exhumed and the mortal remains must be moved to the public cemetery; all the remains should be placed in a special hole like all graves. It is not permissible to leave the graves whether the grave of a pious person or others, because the Messenger (peace be upon him) prohibited and warned against that and cursed the Jews and the Christians **for that. It is authentically reported that the Prophet said:**﴾ May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship. `Aishah (may Allah be pleased with her) said: (He warns against what they did). ﴿**(Agreed upon by Al-Bukhari and Muslim).**

When Um Salamah and Um Habibah **informed the Prophet (peace be upon him) about a church in** Abyssinia (Ethiopia) **which contains paintings, he said:**﴾ When a pious person among those people died, they built a place of worship on his grave, and then decorated it with such pictures. They would be the worst of creatures on the Day of Judgment in the sight of Allah. ﴿**(Agreed on its authenticity).The Prophet (peace be upon him) said:**﴾ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. ﴿**Related by Muslim in his Sahih (book of authentic Hadiths) from Jundab Ibn `Abdullah Al-Bajaly.**

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The Prophet thus prohibited building places for worship over graves, cursed those who did so, and informed that they are the worst of creatures. So, it is obligatory to warn against this action.

It is well-known that those who offer Salah at a grave take it as Masjid and those who build places for worship have taken it as Masjid. It is obligatory to keep the graves away from Masjids, not to build graves in conformity with the prohibition of the Prophet and in caution from the curse that Allah (Glorified and Exalted be He) issued for those who built Masjids over graves. In fact, when a person offers Salah in Masjids which contain graves, Satan may whisper to him to supplicate to the dead, seek his help, or prostrate to him. Thus, he commits major Shirk (associating others in worship with Allah), so it is one of the actions of the Jews and the Christians. **So it is obligatory to oppose them and keep away from their way and their bad action. But if graves are older in existence than a Masjid, it is obligatory to demolish and destroy the newly built masjid as stated by the scholars in order to push away the reasons of polytheism and stop its means.**

Here is a doubt which the grave worshippers hold, namely, the existence of the Prophet's grave in his Masjid.

In reply to that, the Companions (may Allah be pleased with them) did not bury him in his Masjid but they buried him in the house of `Aishah **(may Allah be pleased with her). When** Al-Walid ibn `Abdul-Malik expanded the Prophet's Masjid **in the end of the first century, he included the rooms inside the Masjid. He made a mistake in this. Some scholars even condemned this but he thought that there is nothing wrong with doing so in favor of the expansion.**

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It is not permissible for Muslims to take this as proof on building Masjids on graves or to bury the dead inside Masjids because this is against the authentic Hadiths and one of the means leading to Shirk (associating others in worship with Allah). May Allah grant us success!

The impermissibility of burying the dead in the Masjid

From: `Abdul-`Aziz ibn `Abdullah ibn Baz

To: Our honorable brother, H. A. M. M. (may Allah protect him, Amen)

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your letter that included a request for some books, and an answer to the question that you mentioned, we would like to thank you for your concern and enthusiasm, and we will fulfill your wish by sending a copy of the books: "Zad Al-Ma`ad", "Al-`Aqidah Al-Wasitiyyah" with a commentary by Muhammad Khalil Al-Harras, "Al-Qa`idah Al-Jalilah" by Shaykh-ul-Islam Ibn Taymiyyah, "Fat-h-ul-Majid" and "Sharh Al-Tahawiyyah" by Ibn Abu Al-`Izz.

As for your question, it is obligatory that burials in Masjids (mosques) be prohibited, and the grave prepared by the person you mentioned should be removed. Firstly Allah, and then the scholars, should be asked for help to convince that person that what he did is not permissible, according to the saying of the Prophet (peace be upon him),❪ "May Allah curse the Jews and the Christians; they have made the graves of their prophets places of worship." ❫

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(Agreed upon to be authentic by Imams Al-Bukhari and Muslim from the Hadith of `Aishah [may Allah be pleased with her]),and in compliance with the words of the Prophet (may peace be upon him),❪ "Beware! Those before you used to make the graves of their prophets and righteous people places of worship. Do not make graves into Masjids; I forbid you from doing that." ❫(Related by Muslim in his "Sahih [Book of Authentic Hadith]" from the Hadith of Jundab ibn `Abdullah Al-Bajaly [may Allah be pleased with him])It is also related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)❪ on the authority of `Aishah (may Allah be pleased with her) that Um Salamah and Um Habibah (may Allah be pleased with both of them) told the Prophet (peace be upon him) about a church they had seen in Abyssinia and about the pictures in them. He (peace be upon him) said, "These people, when a righteous man among them dies, they build a place of worship over his grave and make those pictures in it. These are the evilest creatures in the Sight of Allah." ❫These Hadiths and others with the same meaning indicate the prohibition of building Masjids on the graves or putting graves inside Masjids, as this is a means to major Shirk (associating others with Allah in His Divinity or worship).

It is also related in "Sahih Muslim"on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) who said,❪ The Messenger of Allah (peace be upon him) forbade the plastering of graves, sitting on them, and building over them. ❫This is because building over graves, plastering, putting covers over them, performing Salah (Prayer) by them, and building Masjids over them, are all means to Shirk.

We ask Allah to protect Muslims from this, grant them comprehension of the Din (religion of Islam), support them in abiding by Allah's Shar` (Law), and to grant their scholars success in guiding them and leading them to the good in light of the Qur'an and Sunnah (whatever is reported from the Prophet), as He is the All-Hearing and only the One who is able to respond.

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I also ask Allah to grant you success, and support you in doing good, as He is the Best One to be asked for help. As-salamu `alaykum warahmatullah wabarakatuh.

Commenting on the will of the Grand Sheikh of Al-Azhar to have his body buried inside the Masjid (mosque)

From `Abdul-`Aziz ibn `Abdullah ibn Baz to His Eminence Dr. `Abdul-Halim Mahmud, Grand Sheikh of Al-Azhar, may Allah guide him and make him a source of support of truth. Amen. As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!):

I have read the article written by Sheikh Muhammad `Ali `Abdul-Rahim, head of Jama`Ansar Al-Sunnah (Supporters of the Prophet's Sunnah ), published in Al-Tawhid Magazine, Sha`ban 1397 A.H. The article contained a news report published in Al-Gumhuriyyah newspaper on 7th May, 1977. The article reads: "Sheikh `Abdul-Halim Mahmud, Grand Sheikh of Al-Azhar, bulit a Masjid (mosque) in his village Al-Salam in Bilbis. He made a will that he should be buried in this Masjid when he dies."

I advise Your Eminence not to do this, because this runs counter to the objectives of Allah's Purified Shari`ah (Islamic Law). Masjids are built for the purpose of offering Salah (Prayer), making Dhikr (Remembrance of Allah), Du`a' (supplication), seeking Allah's forgiveness and reciting the Noble Qur'an, not for burying the dead.

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I was very distressed and astonished to hear that you have made such a will, which I hope is a fabricated story. Many journalists are notorious for publishing false news with the aim of tarnishing the image of people. We also exclude the possibility of your being ignorant of the ruling on building graves inside Masjids. Many authentic and explicit Hadiths express the prohibition of building graves inside Masjids as this constitutes a means leading to Shirk (associating others with Allah in His Divinity or worship). Many ordinary and ignorant people begin to include the dwellers of these graves in their worship of Allah by invoking them beside Allah and making them partners along with Him in seeking benefit, repelling evil, or fulfilling needs. This fact is proved by the practices of the ignorant people who visit the graves of Al-Badawi, Al-Husain and other graves revered by the ignorant. It is not beyond your knowledge that it was authentically reported that the Messenger of Allah (peace be upon him) cursed the Jews and Christians for taking the graves of their prophets as places of worship. In another Hadithrelated by Muslim in his Sahih (book of authentic Hadiths) on the authority of Jundub ibn `Abdullah Al-Bajali (may Allah be pleased with him)that the Prophet (peace be upon him) said:❨ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. ❩

No doubt that burying the dead inside Masjids falls under the prohibition of taking them as places of worship, as mentioned in the Hadith, and results in cursing the one who does so.

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Your Eminence is duty bound not to have this will carried out if it is truly proven that you have made it. You must announce this in local papers and explain the reasons that made you change your mind, so that you can discharge yourself of the responsibility before Allah, and so that no one will think that you approve of this grievous act that contradicts Prophet Muhammad's Shari`ah. Since you represent an example to Muslims, you have to be aware of introducing an act into Islam whereby you will bear its sin along with those who act upon or permit it until the Day of Resurrection.

If the news are falsely attributed to you, you should announce this in local newspapers in order to discharge yourself of the responsibility.

I ask Allah to make us and you a source of guidance, advocates of truth, and to grant us all steadfast adherence to His religion of Islam. Allah is Most Generous, Ever-Bountiful. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The ruling on building mosques near graves

The ruling on offering Salah in Masjids (mosque) which contain graves

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother M. S.: As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). In reference to your question registered in the the Departments of Scholarly Research, and Ifta' (No. 2191/dated 10/6/1407 A.H.) in which you ask about:**

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1- The ruling on building a Masjid near graves to favor the people of the graves. 2- The ruling on offering Salah there. 3- The ruling on offering Salah in Masjids which contain graves.

A: I inform you that it is not permissible to build mosques on graves. Likewise, it is not permissible to build mosques near the graves to favor the dead. If the graves are built outside the Masjid and there is a path - or something like this - separating them from the Masjid, which is not built for these graves, there is no harm.

May Allah guide us all to His pleasure. As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

Building Masjids or offering Salah

at the places trodden by the prophets

Q: Is it best to build Masjids (Mosques) or public gardens over the places where the Prophet (peace be upon him) used to pray or should they be left untouched?

A: It is not permissible for Muslims to build Masjids or to offer Salah (Prayer) at the places trodden by the Prophets as this is a means to Shirk (associating others with Allah in His Divinity or worship). `Umar (may Allah be pleased with him) used to forbid people from doing this, saying, "It is because of pursuing the relics of their prophets, the people before you were destroyed."

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He (may Allah be pleased with him) cut down the tree at Al-Hudaybiyyah under which Bay`ah (pledge of allegiance) was made to the Prophet. When he saw some people paying frequent visits to the tree to offer Salah there, he cut it down in order to block any means leading to Shirk and in order to warn the Ummah (nation) against falling into Bid`ah (innovation in religion). His biography (may Allah be pleased with him) is best noted for employment of reason in all his actions as well as his due concern to block all means leading to Shirk.

May Allah reward him best for the righteous deeds he did for the benefit of Prophet Muhammad's Ummah. The Sahabah (Companions of the Prophet) did not build Masjids over places where the Prophet (peace be upon him) was known to have trodden upon, such as the road leading to Makkah, Tabuk, and others. They knew that such an act contradicted the teachings of the Prophet and could lead to falling in the sin of major Shirk (associating others in worship with Allah). They also knew that such an act fell under the category of Bid`ah against which the Messenger of Allah (peace be upon him) had warned Muslims. In a Hadith narrated by `Aishah (may Allah be pleased with her) the Prophet (peace be upon him) stated, ❨"Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected."❩ (Agreed upon by Al-Bukhari and Muslim)

The Prophet (peace be upon him) also stated, ❨"Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected."❩ (Related by Muslim in his Sahih (authentic) book of Hadith)The Prophet (peace be upon him) used to quote the following words repeatedly in his Friday Khutbah (sermon): ❨"The best of speech is embodied in the Book of Allah, and the best of all guidance is the guidance brought by Muhammad. The most evil of all affairs are newly invented matters; and every newly invented matter is misguidance."❩ (Related by Muslim in his Sahih (authentic) book of Hadith)There are many other Hadiths to that effect.

Allah Alone is the One Whose help is sought. There is neither might nor power except with Allah!

Ruling on performing Salah in a Masjid that contains one or more graves

and the wisdom behind the existence of the graves

of the Prophet (peace be upon him) and his two Companions in Al-Masjid Al-Nabawy

Some people say that the ruling on offering Salah in a Masjid that contains a grave is different from that which includes two or more graves, is this true? The Prophet (peace be upon him) stated, ("Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.") **so how could this be? When some people visit Al-Madinah they consider the existence of the graves of the Prophet and his two Companions inside Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) as evidence of the validity of offering Salah inside it because it is like the rest of the Masjids? Please advise us.**

A: The Messenger of Allah (peace be upon him) cursed those who build Masjids (Mosques) over graves and warned Muslims against doing this. He (peace be upon him) stated, ("Indeed, those who preceded you used to take the graves of their prophets and righteous men as places of worship, so beware and do not make graves into Masjids; I forbid you from doing this.") **(Related by Muslim in his Sahih (authentic) book of Hadith)It is recorded by Al-Bukhari and Muslim on the authority of `A'ishah (may Allah be pleased with her),** (Umm Habibah and Umm Salamah (may Allah be pleased with them) mentioned to the Prophet (peace be upon him) a church they had seen in Abyssinia (Ethiopia) that had pictures in it. The Messenger of Allah (peace be upon him) said: 'When a pious person among them died they built a place of worship on his grave, and then decorated it with those pictures. They will be the worst of creation in the sight of Allah.")

The Prophet (peace be upon him) explains that those who build Masjids over graves are the worst creatures in the Sight of Allah and he warns them against this.

This ruling is applied to any Masjid including one or more graves. If a Masjid is built over graves, it is permissible to demolish it and the graves should be marked without building over them as were the graves during the lifetime of the Prophet (peace be upon be upon him) in Al-Baqi` and elsewhere. Now, in the Kingdom of Saudi Arabia **the graves are marked but no buildings, domes, or Masjids were built over them, so all praise is due to Allah.**

However, if a person was buried inside an old Masjid, then the grave should be exhumed and the remains should be moved to a public grave that has no domes, Masjids, or any other structure over it. Thus, the Masjid should be free of graves and people are allowed to offer Salah inside it.

As for some ignorant people who based their claim of the permissibility of offering Salah in a Masjid built over a grave on the existence of the graves of the Prophet (peace be upon him) and his two Companions inside the Al-Masjid Al-Nabawy, this cannot be taken as evidence. The Messenger of Allah (peace be upon him) and his two Companions Abu Bakr and `Umar **(may Allah be pleased with them) were buried in his house not in the Masjid. When** Al-Walid Ibn `Abdul-Malik Ibn Marwan **expanded the Masjid he annexed the house to it. This was a mistake that should not be done, so that the ignorant would not take it as evidence. Even scholars have condemned his action. It is not permissible for Muslims to take this as a proof to build Masjids over graves or build graves inside Masjids, because the house of the Prophet (peace be upon him) was separate from the Masjid and it was included later when the Masjid was expanded. This was not like building a Masjid over graves, because the house was separated and was included later due to the urgent need to expand the Masjid. There was no other way to avoid the house in the process of expanding the Masjid, in addition to the fact that the grave of the Prophet (peace be upon him) is separated from the Masjid by a wall and barriers.**

A Muslim should clarify this to his fellow brothers so that they will not make a mistake regarding this matter. May Allah grant us success!

Some patients may neglect Salah

Q: Some patients neglect Salah (Prayer), saying they will make up for them when they are cured. Others neglect Salah for they cannot purify themselves and remove Najasah (ritual impurity). Please, advise those people!

A: It is not permissible to neglect Salah on the pretext of being unable to purify oneself as long as a person has a sound mind. A patient should offer Salah according to his capacity and should purify himself with water if he is able to use water; otherwise he can perform Tayammum (dry ablution) and offer Salah. He should wash the impurity from his body and clothes when Salah is due or he can also change his clothes. If a person is not able to change his clothes or remove the impurity, the obligation is overlooked for him. Allah (Glorified and Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) says, ﴾"If I order you to do something, do as much of it as you can."﴿ (Agreed upon by Al-Bukhari and Muslim)

When `Imran ibn Husayn (may Allah be pleased with him) was sick, the Prophet (peace be upon him) told him, ﴾"Perform Salah while standing, and if you can not, (perform it) sitting, and if you can not, (perform it) lying on your side."﴿ (Related by Al-Bukhari in his Sahih (authentic) book of Hadith)This Hadith is also recorded by Al-Nasa'y with a Sahih chain of narratorswith this addition, ﴾"If you cannot do even that, you can pray lying on your back."﴿

Is it lawful to hate and abstain from greeting those who do not pray?

Q: I hate those who do not offer Salah (Prayer) and I do not like to greet them. Is this permissible or not?

A: According to all scholars, whoever denies the obligation of Salah is Kafir (disbeliever) and whoever abstains from offering Salah due to laziness is also Kafir according to the soundest of two views by scholars. The Prophet (peace be upon him) said, ("The covenant that distinguishes between us and them (non-Muslims, disbelievers, hypocrites) is Salah. Anyone who abandons it is a Kafir.") **He (peace be upon him) also said,** ("Verily, between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of prayer.")

A person who abandons Salah has committed a major sin. Some scholars see that he is a Kafir even if he is lazy to offer Salah. It is obligatory upon all Muslims to abandon those who do not offer Salah. They should also disapprove of their actions and warn them against the consequences of their actions. The rulers should ask such people to repent; otherwise they should be killed.

It is mandatory to order the family to offer Salah

Q: I am the eldest of three brothers. They are all married. I wake their wives up by force to offer Fajr (Dawn) Prayer. Should I wake them up or should I leave them

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and their husbands will be held accountable for their actions? It is worth mentioning that they offer Salah regularly but it is difficult for them to wake up to offer Fajr Prayer.

A: It is your duty to order them to offer Salah as long as you all live in the same house and you are the eldest. The Prophet (peace be upon him) said, ("All of you are guardians and are responsible for your charges.") However, you should wake those women up from outside their rooms, so that you do not see their `Awrah (private parts of the body that must be covered in public). You have to advise them and their husbands to offer Fajr Prayer.

How can a Muslim make up for missed Salah?

Q: How can the Muslim make up for the Salah (Prayer) he missed, such as the Fajr (Dawn) Prayer? If it is Jahri Salah (Prayer recited audibly), should he perform it as so? Guide us, may Allah bless you!

A: If one misses obligatory Salah, he must hasten to perform it as it should be. If it is Jahri, he should perform it as Jahri such as the Fajr (Dawn), `Isha' (Night) and Maghrib (Sunset) Prayers. If it is Sirri Salah (Prayer with inaudible recitation), he should perform it as Sirri, such as the Zhuhr (Noon) and `Asr (Afternoon) Prayers.

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He should perform the Salah he missed as he would at its due time. This is if it was missed out of forgetfulness, sleep, or sickness thinking that it could not be performed while being ill so it is delayed it out of ignorance; hence, he should perform it as due. The Prophet (peace be upon him) stated: (Whoever forgets a Salah or sleeps and misses it, the only expiation is to offer it when one remembers it.”) (Agreed upon by Imams Al-Bukhari and Muslim)

It is authentically reported that the Prophet (peace be upon him) (and his Sahabah (Companions of the Prophet) in one of their travels overslept at the time of Fajr and nothing waked them except the heat of the sun. When they woke up, the Prophet (peace be upon him) ordered Bilal to pronounce Adhan (call to Prayer) and they performed it (Fajr).) as he did when offering it at its due time.

However, if one abandons it on purpose, then Allah guides him and he repents, he should not make up for it, for abandoning Salah intentioally is a major Kufr.Therefore, if he repents he should not make up for it, for repentance wipes out the past. If a person repents sincerely for having abandoned Salah, Allah will wipe out his sins and he does not need to make up for missed Salah according to the most preponderant of the scholars' opinions.

It is obligatory to make up for missed Salah, if one misses it out of forgetfulness or ignorance that one should perform it even if one is ill and delays it till one recovers, or if he misses it for being asleep. The one who abandons it intentionally - may Allah protect us against this - thereby commits Kufr. The Prophet (peace be upon him) stated: (“The covenant that stands between us and them is Salah; whoever neglects commits Kufr.”) [Related by Al-Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih (authentic) Sanad (chain of narrators) on the authority of Buraydah ibn Al-Hasyb Al-Aslamy (may Allah be pleased with him)]He (peace be upon him) also said: ("Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr there stands his giving up Salah.”) [Related by Muslim in his Sahih Book of Hadith, on the authority of Jabir ibn `Abdullah (may Allah be pleased with him)]There are so many

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Hadith to the same effect.

The conclusion is that if one abandons Salah intentionally, neglecting or denying it one commits Kufr; if one denies it is obligatory, one is Kafir (disbeliever/non-Muslim) according to Ijma` (consensus of scholars). The scholars agreed unanimously that he who denies that Salah is obligatory commits major Kufr, may Allah grant us safety! However, if one abandons it out of negligence or laziness, one resembles the hypocrites and this is major Kufr according to the most preponderant view of scholars'.

Such a person should repent sincerely to Allah by regretting what he has done, giving it up, determining not to repeat it, glorifying Allah, hoping to be rewarded by Him and fearing His Punishment and he need not make up for the missed Salah. This is because the Prophet (peace be upon him) did not order the Murtad (apostate) who went out the fold of Islam then repented to make up for the Salah he abandoned. Similarly, his Sahabah at the time of Abu Bakr Al-Siddiq, and after him, did not order the Murtads to make up for the Salah they missed. In addition, the Prophet (peace be upon him) said: (Islam wipes out all that has gone before it (previous misdeeds). Tawbah (repentance to Allah) also wipes out all that has gone before it.) He (peace be upon him) also said: (He who repents of his sins is like one who did not commit a sin.) May Allah grant us success!

Should one who abandons Salah intentionally make up for it after repenting?

Q: If someone has given up Salah (Prayer) intentionally, should they make up for it when Allah guides them to repent, whether they missed one or more Salah?

A: They need not make up for it if they abandoned Salah intentionally according to the most preponderant of two views by scholars, as abandoning Salah intentionally takes one out of the fold of Islam.

A Kafir (disbeliever/non-Muslim) does not make up for what he left when he was a Kafir. The Prophet (peace be upon him) stated: ("Verily, between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of prayer.") (Related by Muslim in his Sahih (authentic) Book of Hadith, on the authority of Jabir ibn `Abdullah (may Allah be pleased with them))He (peace be upon him) also said: ("The covenant that stands between us and them (non-Muslims, disbelievers, hypocrites) is Salah; whoever neglects it is a Kafir.") (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih (authentic) Sanad (chain of narrators) on the authority of Buraydah ibn Al-Husayb Al-Aslamy (may Allah be pleased with him)).The Prophet (peace be upon him) did not order Kafirs who entered in Islam to make up for what they missed. Similarly, the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not order the apostates when they returned to Islam to make up for what they missed. If one who discontinues offering Salah intentionally without denying its obligation makes up for it, it is fine, to be on the safe side and avoid disagreeing with the majority of scholars who held the view that one who abandons Salah and does not deny its obligation is not Kafir. May Allah grant us success!

Should a repentant make up for missed Salah?

Our great Shaykh `Abdul-`Aziz ibn `Abdullah Ibn Baz, **the Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia and Chairman of the Council of Senior Scholars and the Departments of Scholarly Research and Ifta', may Allah protect you!**
As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Some of those who attend the weekly religious lessons asked me a question and asked me to send this question to Your Eminence. He said: "I have not performed Salah (Prayer) since I was young. I performed Salah only for certain times. I gave up performing Salah out of ignorance and negligence. After getting married, I began to perform Salah. I am still performing Salah, by virtue of Allah's grace. This was also the case with my wife. She performs Salah and makes up for the Salahs she missed on a daily basis. However, I did not make up for the Salahs I missed since reaching maturity. We have differed concerning this point. Should we make up for the Salahs we missed or is it sufficient to perform Tawbah? May Allah reward you well! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)"

Your sincere student M.R.A.H

A: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The Qur'an and the authentic Sunnah of the Prophet (peace be upon him) denote that Islam abrogates the sins and evil deeds that precede it and Tawbah (repentance to Allah) abrogates what precedes it. Allah (may He be Praised) says: (Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.) Scholars have unanimously agreed that this Ayah (Qur'anic verse) was revealed for those who repent to Allah. It also denotes that Allah (Exalted be He) forgives all sins of those who repent to Him and that they are not required to make up for what they missed of Salah (Prayer), Sawm (Fast) and other things. It was authentically reported that the Prophet (peace be upon him) said: (Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.) (Reported by Muslim in his Sahih (authentic) book of Hadith).It was authentically reported also that the Prophet (peace be upon him) said: (He who repents from his sins is like the one who did not commit a sin.) He (peace be upon him) did not ask the people who embraced Islam on the day of the Liberation of Makkah to perform what they left of the obligations of Islam. The Companions of the Prophet (peace be upon him) did not order, during the era of Abu Bakr and `Umar (may Allah be pleased with them), those tribes who gave up Islam after the death of the Prophet (peace be upon him), such as Banu Hanifah and others to make up for what they missed of Salah and Sawm. This is an agreed upon viewpoint among scholars. Allah is the one who grants success. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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Making up for missed Salah

Q: What is the ruling on missed Salah (Prayer)? Should I make up for missed Salah? I heard the Hadith that was reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Whoever misses a prescribed prayer can offer four Rak'ahs on Ramadan's last Friday then ask Allah to forgive him".) **Is it an authentically reported Hadith? May Allah reward you well!**

A: This Hadith is not authentic and has no basis. But you have to make up for what you have missed. If one does not perform Salah due to forgetfulness, sleep or disease, he has to make up for them. However, if he gives up Salah willingly without any excuse, he is not required to make up for them. This is because giving up Salah willingly is considered a form of major Kufr (disbelief) even if he does not deny its obligation. This is according to the soundest opinion of scholars. But if one gives up Salah willingly and denies its obligation, he is a disbeliever according to the viewpoint of all scholars. Scholars have differed concerning the person who gives up Salah out of negligence and laziness while he realizes that it is obligatory upon him. The soundest viewpoint in this regard is that he is a disbeliever and he is not required to make up for what he missed of Salah and Sawm, and he has to repent to Allah and keep firm on performing it. The person who gives up Salah because of sickness, forgetfulness or sleep has to make up for it. The Prophet (peace be upon him) said: ("He who misses a single Salah because he sleeps or forgets it should offer it when he remembers it, there is no Kaffarah (expiation) for it, except this.") Allah (Exalted be He) says:

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(Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.) The Prophet (peace be upon him) said also: (Penitence wipes out all misdeeds done before it, and so does Islam.) It was authentically reported that the Prophet (peace be upon him) said: ("That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.") He (peace be upon him) said: ("The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah).") and ("What makes one a disbeliever and a polytheist is abandoning prayers.") Reported by Muslim (may Allah be Merciful with him) in his Sahih.All these texts and others that bear the same meaning denote that he who gives up Salah negligently or indolently is a disbeliever. One is not permitted to delay Salah except in cases of sickness, sleep or other excuses that permit him to delay Salah from its due time. Therefore, the one who forgets or sleeps or the one who is sick and delays performing Salah should make up for it. The one who gives up Salah willingly should not make up for what he missed of Salah. However, he has to repent to Allah (may He be Praised) as mentioned earlier.

Making up for missed Salahs by one who repents to Allah

This message is from `Abdul-`Aziz ibn `Abdullah ibn Baz **to our noble brother. May Allah safeguard him against devilish insinuations and grant him success in his worldly and religious matters.**

I have received your book that contains some questions about things you have done and their ruling

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were not clear to you and you fear their outcome. I have previously responded to your question on 7/13/1390 A.H., by asking you to come and you could not. I will answer, In sha'a-Allah (if Allah wills), the questions that are mentioned in your letter.

First, you mentioned that you performed Salah (Prayer) and then gave up and you intended firmly that you would repent and then reneged on your Tawbah (repentance). This negligence might lead you, sometimes, to forsake the other pillars of Islam. However, you intend firmly to repent sincerely to Allah (Exalted be He) and to give up sins altogether. You would like to ask if your Tawbah will be accepted or if you will be among those for whom Allah says (Exalted be He): ﴿Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them﴾ **Is it necessary for a person who makes Tawbah to pronounce the Two testifications of creed at the presence of a scholar? Is it obligatory to perform Ghusl (ritual bath following major ritual impurity) and two Rak'ahs?**

A: Allah (Exalted be He) points out in his Glorious Book that He accepts Tawbah from His servants whatever their sins are. Allah (Exalted be He) says: ﴿Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾ **Scholars have unanimously agreed that this Ayah (Qur'anic verse) is for those who repent to Allah (Exalted be He). Allah tells us in this Ayah that He forgives all the sins of His servants provided that they are sincere in their Tawbah, regretting for what they did,**

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giving up sins and intending not to return to sin again. This is the true Tawbah. Allah (may He be Praised) prohibits them from despair from His Mercy regardless of their sins. This is because Allah's Mercy encompasses everything and His forgiveness is most great. Allah (Exalted be He) says: ﴿And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.﴾ **Allah (Exalted be He) says about the** Christians: ﴿Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful.﴾

The Prophet (peace be upon him) said: ﴿"Islam wipes out all that has gone before it (previous misdeeds). And Tawbah also wipes out all that has gone before it."﴾ **There are many Ayahs and Hadiths that confirm this meaning.**

Therefore, you have to give up sins, safeguard yourself against it, intend firmly that you will not return to evil deeds again and regret the evil deeds you have previously done. You have to do so out of sincerity and glorification of Allah (Exalted be He) and you have to fear His punishment and desire His Mercy. It was authentically reported that the Prophet (peace be upon him) said: ﴿"Allah (Exalted be He) would say: I am as My servant thinks of Me and I am with him whenever he supplicates Me."﴾ **The Prophet (peace be upon him) said in another Hadith:** ﴿"Let none of you die without expecting good from Allah."﴾ **This Hadith was reported by Muslim in his Sahih.**

O servant of Allah, you should be pious, expect good from Your Lord and repent sincerely to Allah in order to gain His satisfaction and disobey the devil. You have to be delighted that Allah (Exalted be He) will accept your repentance and wipe out your sins if you are truthful in your Tawbah. Allah is the Most Truthful in fulfilling His promises and the Most Merciful.

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Testifying before a scholar is not a condition for accepting repentance. Repentance is to accept what you have denied and perform what you have missed. If giving up Salah (Prayer) is a disbelief, then repentance will be through performing Salah in the future, regretting what you did previously and intending firmly not to return to what you used to do. You are not required to make up for the Salah that you missed. This is because repentance wipes out the sins that were committed before it.

However, if you doubted or denied ash-Shahadatayn (two testifications of creed), repentance from these sins should be through announcing them even if you are alone. You have to bear witness that there is no deity but Allah and that Muhammad is the messenger of Allah. You have to believe firmly that Allah is your Lord who has no other deity with Him and that Muhammad (peace be upon him) is the servant of Allah and His Messenger to mankind and Jinn. Whoever obeys him will be admitted to Paradise and whoever disobeys him will be

thrown in the Hellfire.

You are recommended to perform Ghusl (ritual bath following major ritual impurity). Some scholars said that Ghusl is obligatory upon he who embraces Islam or commits Riddah (apostasy). Therefore, you should perform Ghusl by pouring water upon your whole body intending to embrace Islam. You have also to repent to Allah (Exalted be He) for all you have done of Kufr (disbelief). But it is not obligatory upon you to perform two Rak'ahs (unit of Prayer) after this Ghusl. However, It is recommended for every Muslim to perform two Rak`hs if he/she has a Ghusl. This is denoted in many Hadiths.

As for Allah's saying (Exalted be He): ﴾Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief﴿ , it does not mean that Allah will not accept the repentance of those who increase their Kufr or repeat committing Kuf. Scholars said that this Ayah (Qur'anic verse) means keeping on Kufr till he dies.

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Allah (may He be Praised) says in another Ayah in surah al-Baqarah: ﴾Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.﴿ ﴾They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.﴿ Allah (Exalted be He) says also in surah Alu Imran: ﴾Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.﴿ Allah (Exalted be He) also says in surah al-Baqarah: ﴾And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."﴿ Allah (Exalted be He) points out in those three Ayahs that the occurrence of punishment, cursing, rejecting the acceptance and the abortion of righteous deeds are bound by dying as disbeliever.

Scholars have unanimously agreed that the Tawbah of a disbeliever regardless of his Kufr and Riddah (apostasy) will be accepted if he sincerely repents to Allah. Sincere Tawbah includes giving up Kufr, firm intention for not returning to Kufr again and regret for the sins that were committed. However, they have differed concerning the worldly punishment for the person who commits Riddah many times. Should he be killed or exempted from killing because of his Tawbah?

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This is a contentious issue among scholars. They have agreed concerning the acceptance of his Tawbah provided that he sincerely repents to Allah (Exalted be He). I hope that you will be satisfied with what we have said.

It is incumbent upon you to sincerely repent to Allah and supplicate to Him insistently to accept your Tawbah, keep you firm on truth and safeguard you against the insinuations and whispering of the devil. Devil is your open enemy who desires to devastate you. Allah (may He be Praised) says: ﴾Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴿ Therefore, you have to hurry up and offer sincere Tawbah. You should also rejoice in goodness, a good outcome, salvation from the fire and acceptance of your repentance if you are truthful. I advise you also to offer much Dhikr (Remembrance of Allah), Tasbih (glorification of Allah), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Istighfar (seeking forgiveness from Allah). You should also ask Allah (Exalted be He) to bestow peace and blessings upon the Messenger of Allah (peace be upon him). One of the best ways to remember Allah is saying: "There is no deity but Allah alone who has no partners. His is the Sovereignty and His is the praise. He has power over everything."

One should also say the following sayings: "Subhan Allah (Glory be to Allah). Alhamdu lillah (All praise is due to Allah). La ilaha illa Allah (there is no deity but Allah). There is neither power nor might except with Allah. All praise be to Allah and with His Praise. All praise be to Allah the Great. I seek Allah's forgiveness who has no partners, the Ever Living, the One Who sustains and protects all that exists. There is no deity except You. Truly, I am of the wrongdoers." One should also say: "O Allah, I have wronged myself too much. No one forgives sins except you. O Allah, grant me forgiveness from You and grant me mercy. You are the All-Forgivining, All Merciful."

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I also recommend you to recite Qur'an and ponder in its meanings. This is because Qur'an contains guidance for every good and a warning against every evil. I advise you also to read whatever is easy for you of the well-known books that explain the meaning of Hadiths as Riyad al-Salihin and Bulugh al-Maram. You will find in these books all that helps you do righteous deeds, in sha'a-Allah (if Allah wills). Observing supererogatory Sawm (Fast) of certain days as Mondays, Thursdays and three days of every lunar month is a righteous deed that brings you great reward and removes your sins. But if your mother is not satisfied with doing so, you should not infuriate her. This is because mother has a great right and maintaining good ties with her is one the great obligations. She may fear that you will be lazy with regard to seeking provisions and meeting the needs of your family if you observe Sawm. It is also well-known that seeking lawful provision for one's children and family is not only one

a righteous deed, but it is also an important duty. Doing so is better than devoting oneself for supererogatory Salah and Sawm.

Any way, I advise you to obey her in this regard. If you, in the future, feel that she will agree to grant you permission, you can do this provided that Sawm does not affect your ability to work or the aforementioned duties.

We ask Allah to grant you understanding in religion, guide you to the right path, grant you sincere Tawbah and safeguard us and you against the insinuations of devil, evils of the self and evil deeds. He is the Most Bountiful and the Most Generous. May peace and blessings of Allah be upon our Prophet Muhammad (peace be upon him), his family and Companions.

Deputy Dean of the Islamic University at Madina.

How can one make up for the Salah he missed over many years?

A: The questioner is M.B from Damascus , Syria. He says: "Does performing the supererogatory Sunnah of Fajr (Dawn) Prayer, Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer and `Isha' (Night) Prayer takes the place of making up for obligatory Salah (Prayer)? I have not performed Salah for many years. Should I make up for the prescribed Salah that I missed? Please answer my question. May Allah reward you well.

A: Whoever gives up prescribed Salah willingly out of idleness and negligence commits a great crime that is grievous than adultery, robbery and other major sins. By doing so, he commits a major Kufr according to the soundest opinion of scholars. The Prophet (peace be upon him) said: ﴾That which differentiates us from disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴿ This Hadith was reported by Imam Ahmad and the four compilers of the Sunan with an authentic chain of transmitters on the authority of Buraydah ibn Al-Hasib (may Allah be pleased with him).The Prophet (peace be upon him) said also: ﴾"What makes one a disbeliever and a polytheist is abandoning prayers."﴿ This Hadith was reported by Muslim in his Sahih on the authority of Jabir (may Allah be pleased with him).There are many Hadiths that were reported concerning that point.

If one abandons Salah willingly as he denies that it is an obligation, he will be a disbeliever according to the consensus of Muslim scholars. It is obligatory upon he who abandons Salah willingly out of idleness and negligence to repent immediately to Allah (may He be Praised). He should regret what he has done and intend firmly not to return

to such great sin again. He has also to keep up performing Salah in their due times out of fear and glorification to Allah (Exalted be He) and acknowledging His rights. Whoever sincerely repents to Allah, He will accept his Tawbah (repentance). Allah (may He be Praised) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ , ﴾O you who believe! Turn to Allâh with sincere repentance!﴿ and ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ The Prophet (peace be upon him) said: ﴾"He who repents from his sins is like the one who did not commit a sin."﴿ You are not required to make up for the Salah you missed because sincere repentance is sufficient in this case.

We ask Allah to safeguard Muslims with regard to their religion and guide those who have gone astray. He is the All-Hearing, All-Responsive.

He did not perform Salah till he was twenty-four years old. Should he make up for Salah that he missed or is Tawbah sufficient in this case?

Q: Questioner T.B. from Algeria asks: "I am twenty years old. I started performing Salah (Prayer) when I was twenty-four years old. All praise be to Allah, I keep performing Salah till now. I thank Allah for guiding me. I have begun to make up for the Salah that I missed, as much as I could, since I was fifteen years old.

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People have differed in this regard. Some say that I am not required to make up for the Salah that I missed and others say that I have to make up for these Salah. I hope you will point out the truth for me.

A: The soundest viewpoint in this regard is that you are not required to make up for the Salah that you missed and sincere Tawbah (repentance) will be sufficient for you. This sincere Tawbah contains regretting what was done previously of sins, keeping up performing Salah and sincere intention for not returning back to sins again. Allah (Glorified and Exalted be He) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ **and:** ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ **and:** ﴾O you who believe! Turn to Allâh with sincere repentance!﴿ **The Prophet (peace be upon him) said:** ﴾"Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it."﴿ **and:** ﴾He who repents from his sins is like the one who did not commit a sin."﴿ **There are many Ayahs (verse) and Hadiths to this effect. We ask Allah (Glorified and Exalted be He) to grant you understanding of religion and keep you firm on Truth. We advise you to accompany good people and warn you against evil ones. We ask Allah to accept your repentance and grant you and us a good end.**

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A woman abandoned Prayer out of ignorance and has not made up for missed prayers

Q: We received this message from sister A. A. M. from Sudan, Um Durman. She says that she did not perform Salah (Prayer) when she was young until she became 16 years old. She did that out of ignorance. She did not perform these missed prayers but now she performs the supererogatory, stressed and non stressed Sunnah. Is this act right or not?

Answer: Thanks to Allah who granted her repentance. Have glad tidings, for repentance wipes out the past sins. The Prophet (peace be upon him) said, (Repentance wipes out all the previous misdeeds.) The Prophet (peace be upon him) also says, (He who repents from his sins is like one who did not commit a sin.) So because of your repentance Allah wipes out your misdeeds and the prayers you abandoned in the past.

But if you perform supererogatory prayers as much as you can, that would be of great benefit to you by which Allah corrects the shortcomings of obligatory prayers you performed and grant you great rewards. The Prophet (peace be upon him) said in a Hadith Qudsy (Revelation from Allah in the Prophet's words), ("I [Allah] will declare war against him who shows hostility to a Waliy (pious person) of Mine. The most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him. My slave keeps on coming closer to Me through performing Nawafil (supererogatory acts of worship) until I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge)...") This is a great Hadithrelated by Al-Bukhari in his Sahih (authentic) Book of Hadith.

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This indicates that performing supererogatory acts of worship are causes to the servants to attain absolute love of Allah and indicates that hostility with the pious causes Allah to wage war against the servant and make him incur the Wrath of Allah. Allah (Glorified and Exalted be He) says, ("I will declare war against him who shows hostility to a Waliy (pious person) of Mine.") It means to wage war on him.

The Awliya' (pl. of Waliy) are the believers and those who fear Allah from among men and women; those who perform what Allah commands, keep away from what Allah forbids, and keep away from Allah's restrictions. They are the real believers and the real pious people. The pious are not the ones who adopt superstitious acts like the Sufis or the like, i.e. religious innovators. A Waliy is the believer and the pious even if he was a farmer, worker, doctor, engineer or servant. All of them are Godly-people if they are believers and pious. Allah (Glorified and Exalted be He) says, (No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.) (Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).)

Allah indicates here that the Awliya' are those who fear Allah, the believers, those who worship none but Allah, who perform His Obligations such as Salah and other obligations and abandon sins. They are Allah's Awliya' even if they do not have Karamah (an extraordinary event performed by a pious person) as most of the Sahabah (Companions of the Prophet) did not have Karamah even though they were the best of Allah's slaves and the best Awliya' after the prophets. Allah's real Awliya' are the believers. Allah (Exalted be He) says, (and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious - See V.2:2), but most of them know not.)

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The Hadith mentioned above indicates that the best thing that brings one closer to Allah is the performance of Allah's Obligations, such as Salah, Zakah (obligatory charity), Sawm (Fast), Hajj, Jihad (fighting/striving in the Cause of Allah), and enjoining what is good and forbidding what is bad. Then, one has to come closer to Allah by performing supererogatory acts of worship, such as those of Zhuhr (Noon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Evening) Prayer, Fajr (Dawn), the prayers before Asr (Afternoon) Prayer, Salat-ul-Duha (supererogatory Prayer after sunrise), and the Night Prayers. All these supererogatory acts of worship help the believers come closer to Allah. One has to perform them as much as he can until one reaches the absolute love of Allah and be guided in his listening, sight, hands, and legs so that Allah would guide him not to listen or see but what Allah made permissible, not to walk but to what Allah made permissible, and not to grasp but what Allah made permissible. In this Hadith, Allah (Glorified be He) says, (until I love him (so much so that) I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks) This means that Allah will make him succeed in all these matters. It does not mean that Allah is his sight, hearing, hands or legs. Allah (Glorified be He) is on His Throne, Higher than all His Creatures. The meaning here is that Allah will guide him in his listening, sight, walk and grasping. In another narration, Allah (Glorified be He) says, (I become his sense of hearing with which he hears, his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks.) It means that Allah will guide him in his deeds, sayings, listening and sight. This is the meaning understood by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). So Allah accepts his Prayer if he asks Him; Allah gives him if he seeks His Refuge; Allah grants him His Refuge, and if he seeks Allah's protection Allah will protect

him. May Allah guide us all.

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He did not perform Salah till he was twenty years old. Should he make up for the Salah he missed?

Q: Questioner A.A.M.A from Qina, Arab Republic of Egypt, asks: "I did not offer Salah (Prayer) till I was 24 years old. Now I offer each obligatory Salah twice in order to make up for the Salah I missed. Is it permissible to do so? Should I keep up doing so, or what should I do? Please answer my question. May Allah reward you well."

A: The one who gives up Salah (Prayer) willingly is not required to make up for what he missed according to the soundest opinion of scholars. He has to repent to Allah (Glorified and Exalted be He). This is because Salah is the pillar of Islam and abandoning it is one of the major sins. Moreover, abandoning Salah willingly is a Major Kufr (disbelief) according to the soundest opinion of scholars. It was authentically reported that the Prophet (peace be upon him) said: ("That which differentiates us from them (non-Muslims, disbelievers, hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever.") (Related by Imam Ahmad and the Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic chain of narrators on the authority of Buraydah (may Allah be pleased with him)).The Prophet (peace be upon him) said: ("What makes one a disbeliever and a polytheist is abandoning Salah.") (Related by Muslim in his Sahih book of Hadith on the authority of Jabir (may Allah be pleased with him)).There are many Hadiths that denote the same meaning.

You have to repent sincerely to Allah (Exalted be He) by regretting what you have done of sins, keeping up performing Salah and firm intention that you will not return to such sin again. You are not required to make up for the Salah you have missed with every Salah you perform or in other ways.

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You have only to repent to Allah. All praise be to Allah who accepts the Tawbah (repentance) of he who repents to Him. Allah (Exalted be He) says: (And all of you beg Allâh to forgive you all, O believers, that you may be successful) The Prophet (peace be upon him) said: ("He who repents from his sins is like the one who did not commit a sin.")

Therefore, you have to be sincere in your Tawbah and hold yourself responsible for your sins. You have also to exert effort to perform Salah in their due times in congregation. You have also to seek Allah's forgiveness for the sins you have committed and do a lot of righteous deeds. You should expect goodness of your Lord. Allah (may He be Praised) says: (And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).) Upon mentioning Shirk (associating others with Allah in His Divinity or worship), killing and adultery in Surah Al-Furqan, Allah (Glorified and Exalted be He) says: (and whoever does this shall receive the punishment.) (The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;) (Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.)

We ask Allah to grant you and us success, sincere Tawbah and Istiqamah (integrity).

Ruling on whoever performs Salah at certain times and gives up at others

Q: Someone performs Salah (Prayer) for certain times and give up others. What is your advice for them?

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A: It is incumbent upon every Muslim whether male or female to fear Allah (Exalted be He) in all affairs. Salah is the greatest pillar of Islam and the greatest obligation after pronouncing Shahadah (Testimony of Faith, i.e. there is no deity by Allah and that Muhammad is the Messenger of Allah).

Therefore, it is incumbent upon every Muslim whether male or female to keep up performing Salah in their due times. Allah (Glorified and Exalted be He) says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ and: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ and: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴿

Salah is the most important act of worship after pronouncing Shahadah. Whoever keeps performing it protects his religion and whoever neglects it destroys all other things. Moreover, whoever performs it at some times and gives it up at some others is a disbeliever according to the soundest of two opinions by scholars even if he does not deny its obligation. The Prophet (peace be upon him) said: ﴾"That which differentiates us from them (non-Muslims, disbelievers, hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever."﴿ (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic chain of narrators on the authority of Buraydah ibn Al-Husayb (may Allah be pleased with him)).The Prophet (peace be upon him) also said: ﴾"What makes one a disbeliever and a polytheist is abandoning Salah."﴿ (Related by Muslim in his Sahih book of Hadith).There are many Hadith that were reported on this regard.

It is incumbent upon every Muslim whether male or female to be cautious against negligence and lenience in performing Salah. They should be consistent in performing Salah at their due times. They should do it with humbleness, tranquility and submission in order to be done in a way that pleases Allah (Exalted be He).

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Men should perform Salah in congregation with Muslims in at the Masjid (Mosque). But they should not imitate the hypocrites who perform it only to be seen by the people, and if they are away from people they become lazy in performing it. Allah (Exalted be He) says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴿ ﴾(They are) swaying between this and that, belonging neither to these nor to those﴿ They do not belong to Muslims or to disbelievers. They sway and hesitate between Islam and Kufr (disbelief) because of their doubt, disbelief and error. Allah (may He be Praised) says: ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴿ They deserve such punishment because of their Kufr, doubt, hypocrisy, suspicion and concealing Kufr while showing belief. Therefore, one should be cautious in order not to follow the bad example and traits of those hypocrites.

The virtue of performing Salah inside the Ka`bah

Q: Is performing Salah (Prayer) inside the Ka`bah better than outside it? Is it permissible for a man to talk about what he saw inside the Ka`bah?

Answer: Performing prayers inside the Ka`bah is Mustahab (desirable) if it is possible without exerting any extra effort, hardship, or hurting anyone. The Prophet (peace be upon him) entered and performed Salah inside it. This is authentically reported

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by Al-Bukhari and Muslim. It is narrated that the Prophet (peace and blessings be upon him) came out depressed and said, (I fear that I have burdened my nation. When 'Aishah asked him about performing Salah inside the Ka`bah, He (peace and blessings be upon him) said, "Pray in Al-Hijr for it is part of the House)

This indicates that performing Salah inside the Ka`bah is Mustahab and brings one closer to Allah. It is obedience to Allah and it has virtues. But one should not push people, hurt others, or burden himself or others to go inside. It is enough for him to pray in Al-Hijr as it is part of the Holy House. It is permissible to talk about what one saw inside the Ka`bah of how it is decorated, the ceiling, or other things. It is permissible to describe what you have seen inside and there is no harm in this.

The Sunnah is to perform a two-unit Prayer inside the Ka`bah if you enter it, saying Allahu Akbar in its corners and supplicating to Allah (Glorified and Exalted be He) as much as possible especially with Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings). The Prophet (peace be upon him) entered the Ka`bah where he performed Salah and said, "Allahu Akbar" in its corners and supplicated there. All this is authentically reported from the Prophet.

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Chapter on Adhan and Iqamah

The correct way of announcing Adhan

Q: What is the proper manner of announcing Adhan (call to Prayer)? What is your opinion concerning the additions people use after the Adhan?

A: The proper manner of announcing the Adhan is the way taught by the Prophet (peace be upon him) to his followers. Bilal (may Allah be pleased with him) used to announce the Adhan in the presence of the Prophet (peace be upon him) till the Prophet (peace be upon him) died. He used to announce the Adhan during the Makkan period and at Madinah. This is the Adhan that we announce today which consists of fifteen phrases: Allah-u-Akbar, Allah-u-Akbar, Allah-u-Akbar, Allah-u-Akbar (Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest); Ashhadu An La Ilaha Illa Allah, Ashhadu An La Ilaha Illa Allah (I bear witness that there is no deity but Allah. I bear witness that there is no deity but Allah); Ashhadu Anna Muhammad-an Rasul-ul-llah, Ashhadu Anna Muhammad-an Rasul-ul-llah (I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah); Hayy `Ala as-Salah, Hayy `Ala as-Salah (Come to Prayer. Come to Prayer); Hayy `Ala al-Falah, Hayy `Ala al-Falah (Come to success. Come to success); Allah-u-Akbar, Allah-u-Akbar (Allah is the Greatest. Allah is the Greatest); La ilaha illa Allah (There is no deity but Allah).

This is the Adhan that Bilal used to announce in the presence of the Prophet (peace be upon him) till he died. But in Fajr (Dawn) Prayer, he added: As-Salatu Khayr-un Mina an-Nawm (Salah is better than sleeping), twice after his saying: Hayy `Ala al-Falah (Come to success), and before saying: Allah-u-Akbar (Allah is the Greatest).

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As for what some people used to add as: Hayy `Ala Khayr al-`Amal (Come to best of deed), or Ashhadu Anna `Aly-an Waliy-ul-llah (I bear witness that `Aly is the Waliy of Allah), is an evil deed and Bid`ah (innovation in religion) introduced by Shi`ah (Shi'ites). It is not permissible, neither, to offer peace and blessings upon the Prophet (peace be upon him) audibly directly after the Adhan. This is a Bid'ah.

It is commendable for a Muslim, after announcing the Adhan, to ask Allah to bestow peace and blessings upon the Prophet (peace be upon him). Then say: "O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and raise him to the best and the highest place in Paradise which You promised. Surely, You do not renege Your promise." Doing so is commendable for every Muslim whether male or female after the Adhan.

It is commendable also for the Mu'adhin (caller to Prayer), as any other person, to offer peace and blessings upon the Prophet (peace be upon him) after announcing Adhan. He should also recite: "O Allah! Lord of this perfect call and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and raise him to the best and the highest place in Paradise that You promised." But he should not say these words in a loud voice like the Adhan. This is because the Adhan ends with saying: La ilaha illa Allah (There is no deity but Allah).

It is permissible for the Mu'adhin to raise his voice in order to let others to hear and follow him. It was authentically reported that the Prophet (peace be upon him) stated: ("When you hear the Mu'adhin, repeat what he says, then invoke blessings on me, for everyone who invokes blessings on me will receive them tenfold from Allah; then beg from Allah Al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I will be that one. If anyone who asks that I be given

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the Al-Wasilah, he will be assured of my intercession.") This is was stated by the Prophet (peace be upon him).(Related by Muslim in his Sahih book of Hadith on the authority of `Abdullah ibn `Amr ibn Al-`As(may Allah be pleased with him)). This is a Sunnah for both Mu'adhin and listener, whether male or female, everywhere after announcing the Adhan. All are to say: "O Allah, bestow peace and blessings upon Muhammad!" or "O Allah, bestow peace and blessings upon our Prophet Muhammad and upon his family and Companions!" in a tone that differs from the Adhan's and in a lower voice.

One should say: "O Allah! Lord of this perfect call and of the Prayer which is going to be established, grant Muhammad Al-Wasilah and illustriousness, and raise him to the best and the highest place (in Paradise) that You promised."It was recorded in Al-Bukhari's Sahih book of Hadith on the authority of Jabir ibn Abdullah Al-Ansarythat the Prophet (peace be upon him) stated: ("Whoever says upon hearing the Adhan: 'O Allah, Lord of this perfect call and of the established Prayer (Salah), grant Muhammad the Al-Wasilah and superiority, and raise him up to the praiseworthy position which You have promised', it becomes incumbent upon me to intercede for him on the Day of Resurrection.") This was the Hadith reported from the Prophet (peace be upon him).Al-Bayhaqy reported this addition: ("You do not break Your promise.") with a Hasan chain of narrators.This is what is legally permitted.

As for increasing the Adhan by saying: "Come to the best deed", "I bear witness that `Aly is the Waliy of Allah" or any other phrases is an evil deed and Bid`ah (innovation in Islam) that has no basis in Islam as mentioned earlier. The Prophet (peace be upon him) stated: ("Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.") (Related by Muslim in his Sahih book of Hadith on the authority of `Aishah(may Allah be pleased with her)).

It was reported alsoby Muslim in his Sahihon the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) ﴾used to say during the Friday sermon: "The best speech is embodied in the Book of Allah, and the best of guidance is the guidance given by Muhammad. And the most evil affairs are their innovations and every innovation is misguidance."﴿ There are many Hadiths in this regard. Allah is the One Who grants success.

The lawful formula of Adhan (Call to Prayer) and Iqamah (Call to offer Prayer)

From `Abdul-`Aziz ibn `Abdullah Ibn Baz **to the honorable brother M. A. M. `A.**

may Allah keep him in safety.

May Allah's Peace and Blessings be upon you! With reference to your request for Fatwa registered in the Department of Scholarly Research and Ifta' with no. 1765, dated 25/4/1408 A.H. in which you ask about a number of issues. I inform you that the matter of Adhan and Iqamah is flexible according to what is mentioned in the authentic Hadiths of the Prophet (peace be upon him) but it is preferable to repeat the words of Takbir twice (saying: Allahu-Akbar, i.e. Allah is the Greatest) in the beginning and end of Iqamah. Similarly, the phrase: Qad Qamat Al-Salah (i.e. time of Salah has come) and saying the other words of Iqamah once. This is the way which Bilal **(may Allah be pleased with him) used to do in the presence of the Messenger of Allah (peace be upon him) until he (peace be upon him) died. May Allah guide us to what pleases Him! May Allah's Peace, Mercy, and Blessings be upon you!**

Ruling on announcing the Adhan and Iqamah while not in a state of Taharah

From `Abdul-`Aziz ibn `Abdullah Ibn Baz **to the respectable brother KH.A.A.G. (may Allah safeguard him), may Allah's peace, mercy and blessings be upon you!**

Referring to your fatwa request submitted to the Secretariat General of the Council of Senior Scholars, No. 5917, dated 25/8/1409 A.H., in which you asked some questions.

I will give the following answer: It is permissible to announce Adhan (call to Prayer) and Iqamah (call to start the Prayer) without necessarily being in a state of Taharah (ritual purification). However, it is preferable that both be announced by a person in a state of Taharah. Likewise, Salah (Prayer), in such a case, will be sound even if the one announcing Adhan or Iqamah is not in state of Taharah. However, if the Mu'adhin (caller to Prayer) performs Salah while not in state of Taharah, he will have to re-perform Salah as any other person would do. May Allah guide everyone to that which pleases Him, for He is indeed All-Hearing, All-Responsive. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A Mu'adhin's going out of the Masjid after announcing the Adhan

Q: Questioner, A.M.J., from Riyadh ask: "Is it permissible for the Mu'adhin (caller to Prayer) to go out of the Masjid (mosque) after announcing Adhan (call to Prayer) for certain needs,

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such as seeing off guests and then return to announce Iqamah (call to start the Prayer)? Is it permissible for him to announce the Adhan while being ritually impure and then perform Wudu' (ablution)? Appreciate your guidance, may Allah reward you well!

A: It is permissible for the Mu'adhin to leave the Masjid after announcing the Adhan for an essential need, such as performing Wudu' or the case mentioned by the questioner, provided that he can return to announce the Iqamah. It is not permissible for him to leave the Masjid after announcing Adhan if he intends not to return to the Masjid before the Iqamah except with a legal excuse. It was authentically reported on the authority of Abu Hurayrah **(may Allah be pleased with him) that he said:** ("He saw a person going out of the mosque after the Adhan (call to Prayer) had been announced. Upon this he remarked: This (man) has disobeyed Abul-Qasim (peace be upon him).") **(RelatedMuslim in his Sahih).**

This Hadith is, as affirmed by scholars, for the person who has no legal excuse (to leave the Masjid) according to other proofs. It is permissible for the Muslim to announce Adhan while not being ritually pure and then perform Wudu'. However, announcing Adhan while the Mu'adhin is ritually pure is better. It was authentically reported that the Prophet (peace be upon him) stated: (“None should pronounce the Adhan (call to Salah) except someone who has performed ablution.”) **But this Hadith is reported through a weak chain of narrators. It means that it is best for the Mu'adhin to perform Wudu' before announcing Adhan if it is possible to do that. This also includes Tayammum (dry ablution) for whoever cannot perform Wudu' due to illness or because he could not find water. Allah is the One Who grants success.**

Is it permissible for someone to announce the Adhan and another to announce the Iqamah?

Q: S.A.M from Najran says: "The Mu'adhin (caller to Prayer) was a bit late to announce the Adhan (call to Prayer); therefore, someone who was in the Masjid (mosque) announced

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the Adhan. At the time for announcing the Iqamah (call to start the Prayer), the official Mu'adhin came and announced it. Is it permissible to do so? Is it permissible for one to announce the Adhan and another to announce the Iqamah? Please, advise. May Allah reward you the best!

A: There is no harm in doing so but it is preferable for the one who announces the Adhan to announce the Iqamah as it was the case during the time of the Prophet (peace be upon him). It is reported that the Prophet (peace be upon him) stated: ("He who calls the Adhan pronounces the Iqamah.") **However, this Hadith was reported with a weak chain of transmitters. Allah is the One who grants success.**

Ruling on intoning and chanting during the utterance of the Adhan

Q: We notice that many Mu'adhins (callers to Prayer) say Adhan (call to Prayer) in a stretched melodious tone. What is the ruling on this?

A: A Mu'adhin should keep away from solecism and intonation during Adhan. Solecism means grammatical mistakes. For example, he might say Ash-hadu anna Muhammadan rasul-a-Llah (I bear witness that Muhammad is the Messenger of Allah), which has to be rasul-u-llah because it is a predicate nominative. Although it does not disturb the meaning in reality, it falls under prohibited solecism. However, it does not render Adhan invalid as the Mu'adhin in all cases means that Muhammad is the Messenger of Allah (peace be upon him). Moreover, it is permissible, according to some Arab dialects, that both subject and object be put in the accusative, yet it is a mistake according to most Arab dialects.

Furthermore, intoning the Adhan and Iqamah (call to start the Prayer) in a stretched melodious tone is Makruh (reprehensible).

The first Adhan for Fajr (Dawn) Prayer is commendable

Q: S.M from Riyadh says: "Did the Prophet (peace be upon him) order us to declare the first Adhan for Fajr (call to Prayer)? How much time is there between the two Adhans?"

A: The first Adhan is commendable. The Prophet (peace be upon him) stated: ("Bilal pronounces the Adhan before dawn, so eat and drink (Suhur) till Ibn Um Maktum pronounces the Adhan.") The narrator of this Hadith said: "He (Ibn Um Maktum) was a blind man. He did not call the Adhan until he was told twice that the dawn was about to break ." This means that the Prophet (peace be upon him) approved of what Bilal did . Moreover, he (peace be upon him) pointed out the wisdom behind doing so in another Hadith: (Bilal pronounces Adhan at night to awaken those who are asleep and those who are performing supererogatory night Salah may conclude...") There is no prescribed time for doing so.

It is preferable to make just a short interval between the first and the second Adhan. It was mentioned in other narration: "The time between the first and the second Adhan was only the descent of the first person and ascension of the second one." This means that the time between the two Adhans is not long.

Calling the Adhan for Fajr Prayer before its due time.

Q: What is the ruling on pronouncing the Adhan (call to Prayer) for Fajr (Dawn) Prayer before its due time?

A: There is no problem in doing so as long as there is another Mu'adhin (caller to Prayer) who pronounces the Adhan when the time of Fajr Prayer is due or if the Mu'adhin who pronounces the first Adhan repeats it again at the actual time of Fajr Prayer

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in order not to confuse people.

If two Adhans are called for Fajr Prayer, you must say in the second Adhan: "Salah is better than sleep" after saying: "Come to success", so the one hearing the second Adhan realizes that this is the actual time of performing Salah and one who intends to observe Sawm (Fast) should abstain from eating and drinking. The evidence for this is the statement of the Prophet (peace be upon him) in the Hadith reported by Ibn `Umar (may Allah be pleased with him): (Bilal pronounces 'Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan.") This Hadith is reported by Al-Bukhari and Muslim. Anas (may Allah be pleased with him) said: ("It is a Sunnah that when the Mu'dhin says 'Come to Success' in the call to Fajr Prayer, a Muslim should say: 'Salah is better than sleep.'") This Hadith is reported by Ibn Khuzaymah in his Sahih and Al-Daraqutny with a good chain of transmitters. (He (peace be upon him) ordered Abu Mahzurah to say in pronouncing the Adhan for Fajr Prayer: "Salah is better than sleep".) It is mentioned in some other narrations on the authority of Abu Mahzurah concerning the first Adhan of Fajr Prayer that the first Adhan is the one that is pronounced when the time of Salah is due. It is called the first Adhan because the Iqamah (call to start the Prayer) is called the second Adhan.

This meaning is confirmed by the Hadith that was narrated by `Aishah and reportedby Al-Bukhari (may Allah be Merciful with him)in his Sahih. This meaning is confirmed also by the statement of the Prophet (peace be upon him): ("There is between the two calls (Adhan and Iqama) a Salah. He repeated it twice and in the third time he said: 'for he who wishes.'")

As for the first Adhan that was mentioned in the Hadith reported by Ibn `Umar: ("Bilal pronounces Adhan at night...") , it means to announce that the time of Salah is imminent. Therefore, it is not prescribed to say in this Adhan: "Salah is better than sleeping", because the time of performing Salah is not yet due. Moreover, this phrase is said in both Adhans, it may cause confusion for some people.

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Therefore, this phrase is said in the Adhan that is pronounced when the actual time of performing Salah is due.

Allah is the One who grants success and guides to the true path.

May Allah's Peace and Blessings be upon our Prophet Muhammad and upon his family and Companions!

Should the statement: "As-salatu khairun min al-nawm" be said in the first or second Adhan for Fajr Prayer?

Q:Should the statement: "As-salatu khairun min al-nawm" be said in the first or second Adhan (call to Prayer) of Fajr (dawn)? What is the evidence in support of saying it? If a person hears the Mu'adhin saying this, what should he say?

A: It is an act of Sunnah (whatever is reported from the Prophet) to say this statement in the second Adhan when the time of Fajr is due. This is stated in the Hadith of Abu Mahdhurah. **Moreover, the Hadith of** `A'ishah **indicates that the Mu'adhin (caller to Prayer) used to announce it in the second Adhan. She said:** (The Prophet (peace be upon them) would then get up and offer two Rak`ahs (units of Salah). Then he would go out for Salah (prayer) after (hearing) the Adhan (call to Salah).) **The Adhan here refers to the second Adhan compared to the first Adhan. However, this Adhan is also called the first Adhan compared to the Iqamah, which is also called the second Adhan.**

Thus, it is an act of Sunnah to say such a statement in the second Adhan announced when Fajr Salah is due, which is also called second compared to the first Adhan announced at the last portion of night announced to awake those sleeping and to stop those offering night Salah. However, it is also called the first Adhan compared to the Iqamah, which is a second Adhan. The Prophet (peace be upon him) said: (There is a (supererogatory) Salah between every two Adhans. He repeated it twice.) **The two Adhans here refer to Adhan and Iqamah.**

Thus, when a Mu'adhin says "Al-Salatu khairun min al-nawm," listeners should repeat the same statement. The Prophet (peace be upon him) said: (When you hear the Mu'adhdhin (caller to prayer), repeat what he says.) **(Related by both Al-Bukhari and Muslim.)**

However, the Hadith is applicable to all Adhan statements except "Hay `Ala al-Salah i.e. Come to Prayer and Hay `Ala Al-Falah i.e. Come to Success. On hearing them, a listener should say, "La hawla wala quwwata illa bil-Lah" (There is neither might nor power except with Allah!). This is authentically reported from the Prophet (peace be upon him) in the Hadith reported by `Umar Ibn Al-Khattab **(may Allah be pleased with him)that is related by Muslim in his Sahih.**

It is better to say "Al-Salatu Khairun Mina-Al-Nawm" (Salah is better than sleeping) in the second Adhan of Al-Fajr (Dawn) Prayer

Q: Should the phrase "Al-Salatu Khairun Mina-Al-Nawm" be said in the first or the second Adhan?

A: It is better to say it in the second Adhan declared at the time of Dawn as mentioned in the Hadith narrated on the authority of `Aishah that the Prophet used to stand up when the Mu'adhdhin (caller to Salah) finished the second Adhan to offer the supererogatory Salah of Fajr (Dawn Prayer) and go out to people. Accordingly, it is to be said in the second Adhan when it is obligatory to wake up. The first Adhan is intended to notify people to end Tahajjud (optional night Prayer), wake up from sleep, and perform Witr Salah (Prayer with an odd number of units in the night) and the like.

The wisdom behind saying, "La Hawla Wa-La Quwwata Illa Billah" when the Mu`adhin says, "Hayyi `Ala Al-Salah" and "Hayyi `Ala Al-Falah"

From `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable brother H. M. Th., may Allah grant him safety! May Allah's Peace, Mercy, and Blessings be upon you. In respect of your request for Fatwa registered in the Department of the Scholarly Research and Iftaa' (no. 1513), dated (21/4/1407 A.H.), it contains three questions. Here are the answers: **Q 3: What is the wisdom behind saying, "La Hawla Wala Quwwata Illla Billah" (There is no might nor power except with Allah) when the Mu`adh-dhin says, "Hayyi `Ala Al-Salah (Come to Salah)" and "Hayyi `Ala Al-Falah (Come to Success)" taking into consideration that they imply a call to Salah? Is there a Hadith that refers to that?**

A: The wisdom behind that saying is that man is weak by nature. He has no ability to move from a condition to another except with the help of Allah. Even his going to Salah in congregation needs the help and power of Allah. A servant of Allah has no might or power except with Allah. He realizes that he is weak, powerless, and unable to answer this call unless Allah helps him Alone. Therefore, upon hearing that call, he says: "La Hawla Wala Quwwata Illa Billah". This is authentically reported from `Umar (may Allah be pleased with him) asrelated by Muslim in his Sahih.May Allah grant us all success! May Allah's Peace, Mercy, and Blessings be upon you!

Some people raise their hands and supplicate

when Mu'adhin (caller to Prayer) finishes the Iqamah

Q: I noticed some people raise their hands and supplicate to Allah once the Mu'adhin (caller to Salah) finishes Iqamah (call to offer Salah). They do so before Takbirat-ul-Ihram (saying: ''Allahu Akbar [Allah is the Greatest]'' upon starting Prayer). Does this act have any textual evidence to support it?

A: This act is groundless. It is not reported that the Prophet (peace be upon him) used to do so between Iqamah and Salah. It is not related that he (peace be upon him) raised his hands at this time. Accordingly, no one should do so as this opposes the Sunnah.

Some people constrict the fingers of their right hands except the index finger which they raise after the Mu'adhin finishes Iqamah

Q: I noticed some people who bend the fingers of their right hands closely to each other except the index finger which they raise when the Mu'adhin (caller to Prayer) utters the phrase "La ilaha illa Allah (there is no deity but Allah)" in Iqamah (call to start the Prayer). The same happens upon hearing the phrase "La ilaha illa Allah" during the Friday sermon or the Halaqah (learning circle). Is there any report that mentions this act?

A: I know nothing about this act. Nothing is reported from the Prophet (peace be upon him) in this regard. Rather, raising the index finger during Tashahud is a well-established matter. It is reported that the Prophet (peace be upon him) used to raise

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his index finger during Tashahud as a sign of Tawhid.

I know nothing reported from the Prophet concerning doing this act after finishing Adhan and Iqamah. However, the Prophet (peace be upon him) permitted people to repeat after the Mu'adhin and recite the following Du`a' after conferring peace and blessings upon the Prophet: ﴿O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established, kindly give Muhammad the intercession and superiority and ascend him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him.﴾ (Related by Al-Bukhary in his Sahih).It is authentically reported that the Prophet (peace be upon him) said, ﴿If anyone amongst you performs Wudu' well and then says: 'I testify that there is none worthy of worship but Allah and that Muhammad is the servant of Allah and His Messenger,' the eight gates of Paradise would be opened for him and he may enter through any of them that he wishes.﴾ (Related by Muslim in his Sahih). Al-Tirmidhy related the same wording through an authentic Isnad and added, ﴿O Allah, make me among those who repent and purify themselves.﴾ Consequently, it is permissible for a Muslim, male or female, to recite this Du`a' due to the Hadith mentioned above.

Declaring Adhan at the end of the due time for prayer

Q: A. S. H. says, 'If we are a group and intend to perform Dhuhr (Noon) prayer at the end of its due time, should we declare Adhan (call to Prayer) at the beginning and at the end of the due time? Will our prayer be valid without Adhan (the call for prayers)?

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Answer: If you are resident, it is obligatory upon you to perform prayers with Muslims in Masjids (mosques) except for a legal excuse such as disease. Whoever prays at home for a legal acceptable excuse, the public Adhan is enough and he should only perform Iqamah (call to start the Prayer).

If you are in the desert, it will be obligatory to make Adhan and Iqamah as both of them are collective obligations as per the most correct opinion of scholars. The Prophet (peace and blessings upon him) said to Malik Ibn Al-Huwayrith and his companions: ﴾When the time for prayer is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead prayers.﴿ According to an another narration, he said to him and his friend: ﴾Whenever the time of prayer is due, you should pronounce Adhan and then Iqama.﴿ The Prophet (may Allah's Peace and Blessings be upon him) commanded Bilal to pronounce Adhan in Madinah and asked Abu Mah-dhoura to pronounce Adhan in Makkah. He asked them also to pronounce Iqamah. The Prophet continued to perform the five prayers in Madinah with Adhan and Iqamah. This clearly proves that both are obligatory. As the Prophet (peace and blessings be upon him) said, ﴾Pray as you have seen me praying.﴿ As for pronouncing Adhan at the beginning or at the end of the due time if you are in the desert, the matter is very flexible. It is better to make the Adhan and prayers as early as possible. If you delay Adhan and prayers and combine both Dhuhr with `Asr (Afternoon) Prayers and Mughrib (Sunset) Prayer with Isha' (Evening) prayers, there will be no blame during travel as a traveler is permitted to combine two Salahs (Prayers) at the time of the earlier or the later of the two according to his status. If the traveler is riding a means of transport, it is better to delay the Dhuhr until `Asr time if s/he sets on a journey before the due time of Dhuhr and to delay Maghrib until the Isha' due time if s/he starts the journey before sunset.

But if s/he sets out after Dhuhr due time, then it would be better to pray Dhuhr and `Asr at the due time of Dhuhr prayer.

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If he sets out on the journey after sunset, it will be better to combine Maghrib and Isha at the due time of Maghrib Prayer as it was reported that the Prophet (peace be upon him) did that. Allah (Glorified and Exalted be He) says, ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ The Prophet (peace and blessings be upon him) says, ﴾Pray as you have seen me praying.﴿ Reported by Al-Bukhari and Muslim.May Allah grant us success!

Declaring Adhan at the beginning of the due time of Salah for an individual in the desert

Q: Some people say that if a person is not able to say Adhan (call to Salah) at the beginning of the time of Salah, it is not necessary to say it after that, for Adhan is to be announced upon the outset of the due time of Salah. What is the opinion of Your Eminence about this? Is it permissible for an individual in the desert to say Adhan?

A: If the Mu'adhin (caller to Salah) does not declare Adhan at the beginning of the due time of Salah, it is not permissible for him to announce it after that if there are other people around him who announce Adhan and fulfill the required announcement. If, however, a short period passes, then there is no harm in saying Adhan. If, however, there is no other Mu'adhin in the place, he should say Adhan even if a period of time has passed. This is because Adhan in this case is Fard Kifayah (a collective obligation); as no one else did it, it becomes obligatory on this Mu'adhin to perform it himself as he is responsible for that and people, in most cases, wait for him.

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As for a traveler, he should say Adhan even if he is alone accordingto what is authentically reported on the authority of Abu Sa`id(may Allah be pleased with him) that he said to a man, "If you are beside your sheep in the desert, raise your voice with the call to Salah for no a jinni, a human being, or anything hears the voice of the Mu'adhdhin but witnesses for him on the Day of Judgment." He (may Allah be pleased with him) attributed that saying to the Prophet (peace be upon him). There are other Hadiths that were related concerning the legality of Adhan and its virtue.

Is it obligatory upon one who performs Salah alone in the desert to pronounce the Adhan and the Iqamah?

Your Honor, the general Mufti of the Kingdom of Saudi Arabia Sheikh `Abdul `Aziz Bin `Abdullah Ibn Baz, **may Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

Some Islamic advisors who visit us in the desert say that performing Salah (Prayer) without Iqamah (call to start the Prayer) is an authentic Sunnah (whatever is reported from the Prophet). They also say that it is not necessary to declare Adhan (call to Prayer) and Iqamah when one is in the desert or performs Salah alone. We would like to know the guidance of the Prophet (peace be upon him) in this regard. May Allah protect you! M.M.D.J.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The Adhan (call to Prayer) and the Iqamah are collective duties upon Muslims in villages and deserts. The Prophet (peace be upon him) said to Malik ibn Al-Huwayrith and his companion: ("Whenever the prayer time becomes due, you should pronounce Adhan and then Iqama.") He (peace be upon him) stated in another narration of this Hadith: ("When the time of Salah is due, let someone among you pronounce Adhan

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and the oldest person among you should lead you in Salah.") The Prophet (peace be upon him) used to ask Bilal while they were in Madinah to pronounce the Adhan and Iqamah. Likewise, Ibn Um Maktum used to take Bilal's place with regard to Adhan and Iqamah. It wasauthentically reported that Abu Sa`id Al-Khudri(may Allah be pleased with him) said to some of those who asked him about the Adhan: ("So whenever you are guarding your sheep or in the wilderness and you want to pronounce Adhan for the prayer, raise your voice in doing so, for no a human being, a jinn or any other creature that hears the Adhan but will be a witness for you on the Day of Resurrection.") May Allah grant us all success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The ruling on announcing Adhan and Iqamah for a person praying by himself

Q: Sometimes, I perform the five obligatory Salah (prayers) alone, because there is no Masjid (mosque) nearby. Is it obligatory to announce Adhan (call to Prayer) and Iqamah (call to start the Prayer) for every Salah or is it permissible to perform Salah without Adhan and Iqamah?

A: It is an act of Sunnah to declare Adhan and Iqamah. However, there is disagreement among the scholars concerning its obligation but it is safer to announce Adhan and Iqamah, because of the general proofs. You have to perform Salah in congregation whenever possible. If you find a congregation or hear the call from a nearby Masjid, you must answer the Mu'adhin (caller to Prayer) and attend the congregation. If you do not hear the call and there is no near Masjid, the Sunnah is to announce Adhan and Iqamah.

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It is authentically reported from Abu Sa`id (may Allah be pleased with him) that he said to a man: (When you are looking after your sheep or when you are in the desert and want to pronounce the Adhan, raise your voice, for no Jinn, human being, or any other thing that hears the Mu'adhin's voice but will be a witness for him on the Day of Resurrection.)

May Allah grant us success!

The ruling on saying, "I testify that `Aly is Allah's Waliy" and "Come to the best of deeds" in Adhan

Q: What is the ruling on the people who say the following in Adhan (call to Prayer), "I testify that `Aly is Allah's Waliy (pious person)", "Come to the best of deeds" and "The kin of Muhammad and `Aly are the best of kin". When any of them dies, their family would slaughter a sheep which they call "`Aqiqah" without breaking any of its bones. They bury its bones and feces claiming that this is a good deed that should be done. How should a Sunni Muslim who has a kin relation with them act towards this? Is it legally permissible for them to be kind to those people, have a good relationship with them, and be related by marriage to them? It should be mentioned that they openly declare their `Aqidah (creed) and claim that they are Al-Firqah Al-Najiyah (the Saved Sect), the ones adhering to Al-Haqq (the Truth), and that we are following falsehood.

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A: Allah (Glorified and Exalted be He) has clarified the words of the Adhan and Iqamah (Call to start the Prayer) through His Prophet Muhammad (peace be upon him). ﴿It is reported that `Abdullah ibn Zayd ibn `Abdrabbuh Al-Ansary heard the words of the Adhan in a dream, so he told it to the Prophet (peace be upon him) who told him that it is a Ru'ya (true dream) and ordered him to dictate it to Bilal, since he had a more beautiful voice than his to pronounce it. Bilal used to pronounce the Adhan in the presence of the Messenger of Allah (peace be upon him) until death of the Prophet (may Allah's Peace and Blessings be upon him).﴾ His Adhan did not include any of the words mentioned in the question.

Some people attribute to `Aly (may Allah be pleased with him) that he used to say during the Adhan "Come to the best of deeds". However, it is a baseless report. With regard to what was reported on the authority of Ibn `Umar (may Allah be pleased with him) and `Aly ibn Al-Husayn Zayn Al-`Abidin (may Allah be pleased with him and his father) that they used to say during the Adhan "Come to the best of deeds", the authenticity of this report is disputable. Despite that it was ranked as Sahih (authentic) by some scholars, what is known of their knowledge and comprehension of religion makes us question the soundness of attributing this report to them. People like them were surely aware of the Adhan of Bilal and Abu Mahdhurah. Ibn `Umar (may Allah be pleased with him) had attended and heard it. `Aly ibn Al-Husayn (may Allah be merciful with him) was one of the most knowledgeable people of religion. Therefore, it should not be thought that they opposed the known Sunnah of the Prophet (peace be upon him) regarding the Adhan.

If we assume the authenticity of this, it would be confined to them. It is impermissible for their sayings or any other saying to contradict the authentic Sunnah, for people should seek judgment from the Sunnah and the Qur'an, according to Allah's saying,

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﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day.﴾ Consulting the Sunnah regarding the saying: "Come to the best of deeds", it was not found to be authentically reported from the Messenger of Allah (peace be upon him) in the words of the Adhan. As for the saying reported from `Aly ibn Al-Husayn (may Allah be pleased with him) that it was in the first Adhan, it could probably refer to the Adhan that used to be pronounced in the presence of the Messenger of Allah (peace be upon him) at the beginning of its prescription. If this is what was meant, it was abrogated by the later established formula declared during and after the lifetime of the Prophet (peace be upon him) by Bilal , Ibn Um Maktum and Abu Mah-dhurah without including this phrase or any of the words mentioned in the question.

We also argue that the claim that this phrase existed in the first Adhan and was pronounced in the presence of the Messenger of Allah (peace be upon him) cannot be taken for granted, for the words of the Adhan have been kept in the Sahih Hadiths with no mention of these words. Accordingly, it is known to be a false Bid`ah (innovation in religion). It can also be said that `Aly ibn Al-Husayn (may Allah be pleased with him) is one of the Tabi`un (Followers, the generation after the Companions of the Prophet). Therefore, his narration is to be considered as Mursal (a report with no Companion of the Prophet in the chain of narration), if it is declared to be Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). In this case, the Mursal can not be taken as proof according to the Jumhur (dominant majority of scholars) as mentioned by Imam Abu `Umar ibn `Abdul-Barr in his book entitled "Al-Tamhid". This would have happened if nothing had been narrated contrary to the Sahih Sunnah. However, many Hadiths in this regard were narrated indicating the falsity of this Mursal narration and deeming it unreliable. Allah is the One Who grants success.

Saying, "Salah is better than sleep"

and "Come to the best of deeds" in the Fajr Adhan

Q: What is the evidence on the saying of Mu'adhin (caller to Prayer): "Salah (Prayer) is better than sleep" in the Adhan (call to Prayer) for the Fajr (Dawn) ? What is the opinion of Your Eminence on saying: "Come to the best of deeds"? Is there any evidence supporting it?

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A: It is authentically reported from the Prophet (peace be upon him) (that he asked Bilal and Abu Mahdhurah to say this in the Fajr Adhan.) **It is also authentically reported from** Anas **(may Allah be pleased with him) that he said,** (It is a Sunnah for a Mu'adhin to say in the Fajr Adhan, "Salah is better than sleep".) **Related by Ibn Khuzaymah in his Sahih (authentic) Book of Hadith.**

This phrase is said in the first Fajr Adhan according to the most authentic opinion of scholars while the Iqamah (call to start the Prayer) is the second Adhan, according to the saying of the Prophet (peace be upon him), (A person can offer Salah between every two Adhans.) **This is authentically reported in the Sahih (authentic) Book of Al-Bukharion the authority of** \`Aishah **(may Allah be pleased with her). As for the saying of some** Shi\`ah (Shi'ites) **in the Adhan, "Come to the best of deeds", it is a groundless Bid\`ah (innovation in religion) that was not mentioned in Sahih Hadiths.**

May Allah guide them and all Muslims to follow the Sunnah diligently, as it is the only way to salvation and happiness for the Ummah (nation).

May Allah grant us success!

Is it permissible for women to pronounce the Adhan and the Iqamah?

Q: Is it lawful for women to pronounce the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) whether they are home or outside in the wilderness alone or in congregation?

A: It is not permissible for women to declare the Adhan or the Iqamah whether they are home or traveling. The Adhan and the Iqamah are only for men. This is what is indicated in authentic Hadiths of the Prophet (peace be upon him).

Ruling on the Adhan and the Iqamah for women?

Q: Is it permissible for women to announce Adhan (call to Prayer) and Iqamah (call to start the Prayer)?

A: It is not permissible for women to call the Adhan or the Iqamah, because it has only been prescribed for men. Women are not permitted to pronounce the Adhan or Iqamah; however, they must pay attention to the times of Salah and perform it with utmost devotion. They, like men, should not be distracted while performing Salah. A woman must be humble and focus her gaze on the spot where she prostrates while being tranquil. This is the Sunnah that has to be observed during Salah (Prayer). Allah is the One who grants success.

Does the Salah of women differ from that of men in loud recitation and Iqamah?

Q: Is there a difference between men and women concerning loud recitation of the Qur'an and the obligation of Iqamah (call to start the Prayer) in Salah (Prayer)?

A: Adhan (call to Prayer) and Iqamah are for men only according to Nas (Islamic text from the Qur'an or the Sunnah). Women do not have to pronounce Adhan or Iqamah but it is prescribed for them to recite the Qur'an aloud in the first two Rak`ahs (units of Prayer) of the Mahgrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers just like men.

If the Adhan is pronounced while a person is reciting the Qur'an;

should he repeat the Adhan or continue reciting the Qur'an?

Q: Is it better for a man who hears the Adhan declared while he is reciting the Qur'an to repeat the Adhan and pronounce it or to continue his recitation for the superiority of the Qur'an over other forms of remembrances?

Answer: It is an act of Sunnah to stop recitation upon hearing the Adhan and repeat it as the Prophet (peace and blessings be upon him) said, ﴾Whenever you hear the Adhan, say what the Mu'adhin says and then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah.

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Then, ask Al-Wasilah (the most superior degree in Paradise) for me. It is a rank in Paradise fitting for only one of Allah's servants and I hope I will be that servant. Whoever prays to Allah to grant me Al-Wasilah will be assured of my intercession.﴿ Reported by Muslim in his Sahih from 'Abdullah ibn `Amr ibn Al-`AssMay Allah be pleased with them.

It is reported inAl-Bukhari and Muslim from Abu Sa`id Al-Khudry(may Allah be pleased with them) that the Prophet (Peace and Blessings be upon him) said, ﴾When you hear the Mu'adhin (caller to prayer), repeat what he says.﴿ It is also recorded byAl-Bukhari from Jabir bin `Abdullah(may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾"He who says upon hearing the Adhan (call to prayer) 'O Allah, Lord of this perfect call (Da`wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection."﴿ The narration of Al-Bayhaqi,through a good chain of narration, adds: ﴾for You do not break Your promise.﴿ Furthermore, if one continues the recitation, s/he will miss the Sunnah of repeating the Adhan with the Mu'adhin and the recitation may be at any time. May Allah guide us all.

The ruling on talking after Iqamah

Q: `A.`A. from Riyadh says, "What is the ruling on talking after Iqamah (call to start the Prayer) and before Takbirat-ul-Ihram (saying: ''Allahu Akbar [Allah is the Greatest]'' upon starting Prayer) about irrelevant matters, such as straightening the rows or worldly issues?"

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A: It is permissible to talk after Iqamah and before Takbirat-ul-Ihram about issues related to Salah, such as straightening the rows and the like. However, it is better to refrain from talking in issues that are irrelevant to Salah in order to prepare for Salah and out of respect for it.

Offering Salah without Iqamah due to forgetfulness

Q: If a person forgets to pronounce the Iqamah (call to start the Prayer) and offered Salah (Prayer), does this affect its validity, whether the person is offering it alone or in congregation?

A: If a person or a congregation offers Salah without pronouncing Iqamah, their Salah is valid. However, a person who does so should perform Tawbah (repentance to Allah). Likewise, if they do not pronounce Adhan (call to Prayer), their Salah is valid, because Adhan and Iqamah are collective obligations, not an integral part of Salah.

A person who neither pronounces Adhan nor Iqamah should perform Tawbah, because if nobody performs collective obligations, they are considered sinful; and if some of them do it, the rest are exempted from it. This applies to Adhan and Iqamah; if anybody pronounces them, the rest are exempted from obligation and are free from sin, whether they are residents or travelers, and whether they are in a village, a town or in the desert. May Allah guide all Muslim to what pleases Him!

Ruling on the Mu'adhin (caller to Prayer) who declares Tahlil (i.e. there is no god but Allah) or speaks before Adhan (call to Prayer)

Q : Brother `A.M.M. from Huraymila', the Kingdom of Saudi Arabia says, 'Some callers to Salah say Tahlil or speak shortly before the Adhan. What is the ruling on that? Please, advise. May Allah reward you! A : It is not permissible for the Mu'adhin (caller to Prayer) to make any addition to the Adhan either before or after it, because the Adhan is `Ibadah (worship) that is Tawqifiy (bound by a religious text and not amenable to personal opinion). The same applies to the Iqamah (call to start the Prayer). It is obligatory upon the Mu'adhin to abide by what is prescribed by the purified Shari`ah and to beware of making any addition that is not prescribed by either Allah (may He be Praised and Glorified) or His Messenger (peace be upon him).

Pronouncing Adhan and Iqamah when burying a deceased

Q: What is the ruling on pronouncing Adhan (call to Prayer) and Iqamah (call to start the Prayer) when placing a deceased in the grave?

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A: Undoubtedly, this act is Bid`ah (innovation in religion) for which Allah has not sent down any authority. It was not reported from the Messenger of Allah (peace be upon him) or any of the Sahabah (Companions of the Prophet, may Allah be pleased with them) whom all good is attained by emulating their practices and following their path. Allah (Glorified be He) says: ﴾And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.﴿ The Prophet (peace be upon him) said: ﴾Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ According to another narration: ﴾Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ Also: ﴾The most evil affairs are their novelties and every innovation is error.﴿ (Related by Muslim in his Sahih from the Hadith narrated by Jabir)

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Declaring Adhan in a workplace beside a Masjid (mosque)

Q: Brother `A.B. says, 'If we are in a workplace that is near a Masjid, should we declare the Adhan (call to Prayer) in the workplace?

A: You have to attend the congregational Salah in the Masjid, because the Prophet (peace be upon him) said: ("Whoever hears the call (Adhan) and does not come to it (the prayer), then there is no prayer for him except with an excuse".) If there is a compelling cause that prevents you from doing so, then it is permitted for you to announce Adhan and Iqamah (call to start prayer) in your workplace according to the general meaning of the legal proofs in this regard.

Ruling on saying: 'O Allah, send Your blessings on our master Muhammad, his family, and Companions' by the Mu'adhin (caller to Prayer) after the Adhan (call to prayer)

Q: A question from brother M.Q. from Jordan. He says: Some people here in Jordan and other countries conclude the Adhan (call to prayer) saying: O Allah, send Your Blessings on our master Muhammad and on his family and Companions. Is this a sin? What is the ruling on this?

A: This issue requires an explanation: If the Mu'adhin says it subvocally, it is permissible for him and for whoever replies after him, for the Prophet (peace be upon him) stated: ﴾Whenever you hear the Mu'adhin, repeat what he says, and then confer peace upon me, for whoever confers blessings upon me once, Allah will confer ten blessings upon him, then ask Allah to grant me Al-Wasilah, which is a rank in Jannah (Paradise) that will be granted to only one servant of Allah. I hope that I will be this one. Whoever asks (Allah) to grant me Al-Wasilah, the intercession will be his.﴿ Recorded by Muslim in his Sahih book of Hadith.Al-Bukhari also narrated in his Sahih on the authority of Jabir Ibn `Abdullah(may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) stated: ﴾Whoever says upon hearing the Adhan (call to prayer): "O Allah, Lord of this perfect Da`wah (call) and the established Salah (prayer), grant Muhammad the Wasilah and superiority, and raise him up to the praiseworthy rank which You have promised him", my intercession will be their right on the Day of Resurrection.﴿

If the Mu'adhin pronounces this audibly in the same manner that he declares the Adhan, this is a Bid`ah (innovation in Islam), because he gives people the false impression that it is part of the Adhan. Thus, this addition to the Adhan is impermissible, as the concluding words of the Adhan are: La ilaha Illa Allah (There is no deity but Allah). It is impermissible to add anything after that. Had there been any good in this, the Salaf (righteous predecessors) would have been the first to do so. Not only this, but for a greater reason, the Prophet would have taught and prescribed it to his Ummah (community). He (peace be upon) stated: ﴾Whoever performs an act which is not of our Shari`ah, it is to be rejected﴿ Recorded by Muslim in his Sahih book of Hadith and its content is also in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith of `Aishah(may Allah be pleased with her). May Allah (Glorified be He) grant us and all our brothers a profound understanding of Islam and support us in abiding by it, for He is the All-Hearer and Most Near.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Repeating the Adhan on the Radio

Q: The questioner who is S. `A. from Al-Kharj, says: "Is it permissible to repeat Adhan (call to Prayer) that is on the radio?"

A: If this is at the time of Salah (Prayer), one should repeat Adhan after the Mu'adhin (caller to Prayer) on the radio as the Prophet (peace be upon him) said:

﴾Whenever you hear the Adhan, repeat what the Mu'adh-dhin is saying, then invoke blessing on me for anyone who invokes blessing for me, will receive ten blessings from Allah, then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants.

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I hope that I may be that one. If anyone asks Allah to grant me the Wasilah, he will be assured of my intercession.﴿

(Reported by Muslim in his Sahih)The Prophet (peace be upon him) said: ﴾He who says upon hearing the Adhan: 'O Allah, Lord of this perfect call and of the established Salah (Prayer), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him!', my intercession will be his on the Day of Resurrection.﴿ (Reported by Al-Bukhari in his Sahih).Al-Bayhaqi (may Allah be pleased with him) reported it through a good chain of narration and addedafter saying what you promised: "...for you never break Your Promise."

Saying "May Allah establish it and cause it to continue" upon the completion of Iqamah and saying "O Allah, Lord of this perfect Da`wah (call)..."at the same time

Q: Upon the completion of the Iqamah (call to start the Prayer), the Imam of the mosque stands up in the Mihrab and says: "May Allah establish it and cause it to continue." He adds: "O Allah, Lord of this perfect Da`wah (calling to Islam) and the established Salah (Prayer), grant Muhammad Al-Wasilah (the most superior degree in Paradise) and superiority, and raise him up to the praiseworthy rank which You have promised him for You do not break the promise." Is this a supplication narrated from the Prophet (peace be upon him)? Is there anything else, other than this supplication or is this better?

A: Upon completing Adhan (call to Prayer), one should offer this supplication. When Al-Mu'adhin (A caller to Prayer) completes the Adhan, one should ask Allah to confer peace and blessings upon the Prophet (peace be upon him) and then say: ﴾O Allah, Lord of this perfect Da`wah and the established Salah (Prayer), grant Muhammad the Wasilah and superiority, and raise him up to the praiseworthy rank

which You have promised him!﴿

Such is the Hadith of Allah's Messenger (peace be upon him)as it was narrated by Al-Bukhari in his Sahih book of Hadithson the authority of Jabir Ibn `Abdullah (may Allah be pleased with them both). Those who hear the Adhan should also say the same supplication because the Prophet (peace be upon him) said: ﴾When you hear the Mu'adhdhin, repeat what he says.﴿ (Agreed upon by Al-Bukhari and Muslim).Adding "for You do not break the promise" is true, because it is authentically reported by Al-Bayhaqi (may Allah be Merciful with him). The same supplication is to be said after Iqamah (call to start the Prayer), because it is the second Adhan) based on the saying of the Prophet (peace be upon him): ﴾There is between the two calls (Adhan and Iqama) a Salah.﴿ As for the sentence "May Allah establish it and cause it to continue," it is mentioned in a Da`if (weak) Hadith. In place of "May Allah establish it and cause it to continue," it is better to say "qad qamat al-salah, qad qamat al-salaah, i.e., "Salah is about to begin, Salah is about to begin," as said by Al-Mu'adhin. This is because there is no proof that the Prophet (peace be upon him) said the phrase "May Allah establish it and cause it to continue". We cannot say but what is instructed by the Prophet (peace be upon him): ﴾When you hear the Mu'adhin, repeat what he says.﴿ Thus, you should say "qad qamat as-Salah, qad qamat as-Salah, i.e., "Salah is about to begin, Salah is about to begin." Accordingly, when the Mu'adhin announces in the Adhan for Fajr (dawn) Prayer: "As-Salah Khayrun min An-Nawm (Salah is better than sleep)", you should say "As-Salah Khayrun min An-Nawm (Salah is better than sleep)", the same as the Mu'adhin. But when the Mu'adhin announces: "Hay `Ala Al-Salah (Come to prayer)", twice and "Hay `Ala Al-Falah" (Come to success) twice, then you should say "La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah). This is because it is authentically reported that the Prophet (peace be upon him): ﴾used to say upon "Hay `Ala Al-Salah" and "Hay `Ala Al-Falah": "La hawla wala quwata illa billah" (There is neither might nor any power except with Allah).﴿ Narrated by Muslimon the authority of` `Umar Ibn Al-Khattab (may Allah be pleased with him).

Ruling on people whose Iqamah is the same as the Adhan

Q: In Amman, people make Iqamah (call to start the Prayer) exactly as Adhan (call to Prayer). Is this allowed?

A: This is narrated in some Hadiths on the authority of Abu Mahdhurah. There is no harm in that. Yet, making Iqamah odd is much better as Bilal used to announce it oddly in the presence of the Prophet (peace be upon him) i.e., he did not repeat Al-Shahadatayn (the two declarations of faith: Saying "there is no god but Allah" and "Muhammad is the Messenger of Allah") nor Al-Hai'alah (Saying, Hayya 'Ala Al-Salah, Hayya 'Ala Al-Falah i.e. come to Prayer, come to Success"). Rather, he announced each one of them once. Yet, there is no harm in announcing it twice like the Adhan based on the Hadith denoted above that was narrated by Abu Mahdhurah.

Ruling on saying Iqamah exactly the same as Adhan

Q: A brother from Rawdah Sadir, the Kingdom of Saudi Arabia says: "During my journeys to some Muslim countries, I entered a mosque to perform Salah (Prayer) in congregation. I noticed that Al-Mu'adhin (caller to Prayer) pronounces Iqamah (call to start the Prayer) exactly like the Adhan (call to Prayer). What is the Sunnah of the Prophet (peace be upon him) in this regard? Is it permissible for the Iqamah to be pronounced exactly the same as Adhan? Please, give us a fatwa! May Allah reward you well and grant you a long life upon obedience to Allah!

A: This is permissible and is even one of the ways reported in the Sunnah for pronouncing Adhan. This was authentically reported in the Sahih from Abu Mah-dhurah (may Allah be pleased with him) when the Prophet (peace be upon him) taught him both Adhan and Iqamah in Al-Masjid Al-Haram at the time of the the Liberation of Makkah.

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It is permissible to pronounce the phrases of the Iqamah once only apart from the phrase "qad qamat al-Salah i.e. "Salah is about to begin" and the Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), as this used to be done by Bilal (may Allah be pleased with him) at Masjid Al-Naby (Prophet's Mosque) in the presence of the Prophet (peace be upon him).It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas(may Allah be pleased with him) that ﴿ Bilal used to say the phrases of the Adhan twice and say the phrases of the Iqamah once in the presence of the Prophet (peace be upon him)﴾

Consequently, it should be known that there is no harm in mentioning the phrases of the Iqamah twice or once only along with pronouncing twice the phrase "qad qamat al-Salah i.e. "Salah is about to begin" and the Takbir. What varies are Al-Shahadatayn (The two declarations of faith: Saying "there is no god but Allah" and "Muhammad is the Messenger of Allah") and Al-Hay`alatayn (Saying, "Come to Prayer, come to Success". In the Adhan narrated by Abu Mahdurah, he pronounced the phrases twice. But in the Hadith narrated by Anas as well as others narrating the manner of the Adhan and Iqamah of Bilal, such phrases are pronounced once in the Iqamah. Thus, both manners are acts of the Sunnah of the Prophet (peace be upon him). May Allah grant us success!

Is there a fixed time wherein Al-Ma'mum should stand up during Iqamah

Q: The questioner `A. `A. M. from Cairo says: "Is there a fixed time wherein Ma'mum (a person being led by an Imam in Prayer) should stand up when hearing Iqamah (call to start the Prayer) i.e., should one stand up upon hearing the Mu'adhin (caller to Prayer) saying: "Qad qamat as-Salah i.e. "Salah is about to begin", before it, or after finishing the Iqamah completely? Is there flexibility in this matter? Please, advise! May Allah grant you success in worldly life and in the Hereafter!

A: There is no fixed time for standing up during the Iqamah for Salahs in the purified Shari`ah (Islamic law). Rather, Al-Ma'mum can stand up for Salah at the beginning of Iqamah, during it, or at the end of it. There is flexibility in this matter. I know no evidence

in the Shari`ah specifying a fixed time wherein Al-Ma'mum should stand up upon hearing the Iqamah. If it is stated by some Jurists that it is prescribed to stand up upon hearing the Mu'adhin saying "qad qamat al-salah i.e. "Salah is about to begin", then I know no evidence in support of their viewpoint.

If the Imam is not present at the time of Iqamah, then the Sunnah for Al-Ma'mums is that they should not stand up until they see him, because the Prophet (peace be upon him) said: ﴿If the Iqama is pronounced, then do not stand for the Salah until you see me in front of you.﴾ (Related by Muslim).May Allah grant us success!

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Chapter: The conditions of Salah

The legal accountability of a deaf mute person

Q: Will a deaf mute boy be held legally accountable for or excused from observing acts of worship such as Salah (Prayer)?

A: When a deaf mute boy reaches the age of puberty, he will be held legally accountable for observing the various types of Taklif (meeting the conditions to be held legally accountable for actions) such as Salah and other acts. He should be taught what he is required to do by writing and signs due to the general legal evidence indicating the obligation of Taklif for whoever reaches the age of puberty if this person is sane.

Puberty is attained by completing the age of fifteen, discharging semen out of sexual desire, during wet dream or the like, or growing coarse hair around the frontal genital area. As for women, they have a fourth sign which is menstruation. Moreover, the guardian should fulfill the Zakah (obligatory charity) and other financial duties on his/her behalf. He should also teach him/her whatever is unknown to him/her by all possible means until s/he understands Allah's Obligations and Prohibitions. Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can.﴿

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Thus, the Mukallaf (person meeting the conditions to be held legally accountable for their actions) who does not hear or talk, or is inflicted with dumbness or deafness should fear Allah as much as they can through abiding by obligations and avoiding prohibitions. They should also have good understanding of religion according to their capability by watching, writing, and using signs until they understand what is required. Allah is the One Who grants success.

The deaf-mute offers Salah without knowing its conditions

Q: There is a deaf-mute person who offers Salah (Prayer) without knowing its conditions. Is his Salah valid?

A: He may offer Salah in the manner that suits his circumstances, because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ If it is possible he should be taught by signs or by any other means. But if this is impossible, he is not required to learn more than what he knows. Allah (Glorified be He) says: ﴾And We never punish until We have sent a Messenger (to give warning).﴿

If it is possible to teach him by means of writing, because he is endowed with eyesight and can read, it is obligatory to teach him by such means. Teaching the ignorant is obligatory upon his fellow Muslim brothers and teachers. Thus, he should be taught by any possible means, writing or signs, so that one will have discharged one's obligation and in order for him to know his religion.

Does reaching puberty designate the age of accountability for performing Salah

Q: A brother from Riyadh asks: Is reaching puberty considered the limit at which a child is asked to make up for the Salah (prayer) that he missed due to sleeping and other reasons?

A: Once a boy or a girl reaches the age of puberty, they have to perform Salah, Sawm (Fast) of Ramadan, Hajj (major pilgrimage) and `Umrah (minor pilgrimage) if they have the ability to do so. They will be deemed sinful for either abandoning this or committing sins. This comes in accordance to the general rules of Shari`ah (Islamic law). Puberty is attained by completing the age of fifteen, discharging semen out of sexual desire (whether during one's sleep or awakening), or growing coarse hair around the frontal genital area, and in the case of girls, this includes having menses.

As long as a boy or a girl has not experienced any such things, they are not Mukallaf (person meeting the conditions to be held legally accountable for their actions). They are to be commanded to perform Salah at the age of seven and to be punished for neglecting it when reaching ten years old. They should also be commanded to fast the month of Ramadan and should be urged to do all kinds of good deeds i.e., reciting the Qur'an, performing supererogatory Salah, performing Hajj (major pilgrimage) and `Umrah (minor pilgrimage), saying Subhan-Allah, al-hamdu Lillah, Allahu akbar, and La ilaha illa-Allah. They should also be prevented from all sins, because the Prophet (peace be upon him) said: ﴾Command your children to pray when they become seven years old and beat them for (neglecting) it when they become ten years old; and separate their places [that of boys and girls. Ed.] of sleep.﴿ The Prophet (peace be upon him) ﴾admonished Al-Hasan ibn `Ali (may Allah be pleased with them both) for eating the date he received in charity and instructed him that it is not permissible for them to take charity and ordered him to leave the one date which he had eaten part of.﴿ When the Prophet died, Al-Hasan was only seven years old and a few months.

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A patient performing Salah before going into surgery

Q: It is known that after undergoing surgery, a patient remains under anesthetic until he regains consciousness then he suffers from pain for a few hours afterwards. Can he perform Salah (prayer) before the due time and prior to undergoing the operation or should he delay the Salah until he is able to perform it consciously even if this will be delayed for a day or more?

A: The doctor should estimate the matter first: If it is possible for him to delay starting treatment until the time of Salah comes, such as in the case of the Zuhr (Noon) Prayer, then the ill person may perform both the Zuhr and `Asr prayers at the time of the Zuhr. As for the night, the patient can perform both Maghrib and `Isha' after sunset and before starting the operation.

If the treatment takes place at forenoon, then the patient is to be excused. When he recovers, he should make up for the number of Salahs he missed even if this is after a day or two. He has to make up for what he missed upon his recovery. There is no blame on him, praise be to Allah. His case is like that of a sleeping person: When he wakes up, becomes alert, and regains consciousness, he should make up for the number of Salahs he missed respectively: Zuhr, followed by `Asr, etc., until he makes up for all that he missed because the Prophet (peace be upon him) said: ﴾He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it except this.﴿ (Agreed upon by Al-Bukhari and Muslim)

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Losing consciousness due to illness or undergoing treatment has the same ruling as sleeping if it does not take a long time. If it extends to more than three days, then a person is exempted from making up for what they missed and their ruling is the same as that of a senile person (who is to be exempted) until he regains his mind and resumes performing Salah after regaining his mind, because the Prophet (may peace be upon him) said, ﴾The pens have been lifted from three (i.e. they are not held accountable): from one who is sleeping until he wakes up, from a child until he reaches the age of adolescence, and from one who has lost his mind until he comes back to his senses.﴿ The Prophet did not impose making up prayers on a child or a person who loses their mind. Yet it is confirmed that he (peace be upon him) ordered making up prayer on the part of the sleeping and the forgetful people. Allah is the One Who grants success!

Delaying Salah beyond its due time and neglecting Jumu`ah Prayer by those who work as nurses

Q: I miss Salah (Prayer) many times and I perform it together with the following one. This is due to being too busy in my work as a nurse, or being too busy examining patients. I also do not attend Jumu`ah (Friday) Prayer due to serving patients. Is this permissible?

A: It is obligatory upon you to perform Salah at its due time. In other words, it is impermissible for you to delay Salahs after their due times. As for Jumu`ah (Friday) Prayer, if you are a guard or of those who cannot perform it in congregation, then you are exempted and should perform it as Zhuhr (Noon) Prayer, just as the sick or the like. As for the other Salahs, you should perform them at their due times and should not combine two Salahs together at one time.

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Ruling on delaying Salah after its due time

Q: The questioner H.S.J. from Riyadh says: "I am careful about my Salah (Prayer) but I go to sleep late at night. Thus, I set my alarm at 7:00 a.m. after sunrise. I perform Salah and then go to attend my lectures. As for Thursdays and Fridays, I wake up late, i.e. just an hour or two before Zhuhr (Noon) Prayer. I perform Fajr (Dawn) Prayer after waking up. I also perform most of Salahs inside my room in the university dormitory and do not go to the nearby mosque. A brother brought to my attention that this is impermissible. I hope that your Eminence will explain the ruling on what I have mentioned. May Allah reward you well!

A: Whoever intentionally sets their alarm to awaken him after sunrise misses the obligatory Salah of Fajr Prayer at its due time. Such a person neglects performing Salah at its due time and is considered to have committed major kufr (disbelief) according to a great number of the scholars, May Allah grant us safety, because he intends to delay Salah after its due time. The same ruling applies to one who deliberately if intends to delay the Salah (i.e. that of Fajr) and perform it shortly before Zuhr Prayer. As for one who is so overwhelmed by sleep and fails to perform Salah at its due time, then there is no harm. He is then obliged to perform Salah upon waking up and there is no blame on such a person, as it is like one who

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misses Salah out of forgetfulness. One should ensure the means that help one perform Salah at their due times and in congregation, such as setting the alarm for the time of Salah and going to bed early.

As for a person who intentionally delays Salah and performs it after their due time or sets the alarm for a time later than the due time so as not to wake up on time, then this is a deliberate act to miss Salah. Such a person is considered to have committed a grievous sin according to all scholars. However, deeming such a person as a kafir (disbeliever) is a controversial matter among scholars. If one does not deny its being obligatory, then the majority of scholars opine that such a person is not deemed to have committed major kufr (disbelief) due to this.

Yet a group of Islamic scholars opine that such an action entails major Kufr (disbelief) that takes one out of Islam because the Prophet (peace be upon him) stated: ﴾What makes one a Mushrik (one who associates others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ (Related by Imam Muslim in his Sahih (authentic) book of Hadith) He (peace be upon him) also said: ﴾That which differentiates us from them (Kafirs, Mushriks or hypocrites) is our performance of Salah. He who abandons it, becomes a Kafir.﴿ (Related by Imam Ahmad and the Four Compilers of Hadith with an authentic chain of transmitters) There are other proofs in this regard ascribed to the Companions (may Allah be pleased with them all). The respected Tabi`y (Follower, the generation after the Companions of the Prophet) `Abdullah Ibn Shaqiq Al-`Uqayly said: "The Sahabah (Companions of the Prophet) did not consider the abandonment of any act to ge a Kufr except Salah." As for abandoning to perform Salah in congregation, this is an abominable and impermissible matter as well as one of the characteristics of the hypocrites.

It is obligatory upon the Muslim to perform Salah in congregation in the masjid (mosque) as reported in the Hadith of Ibn Um Maktum who is a blind man. He said: ﴾O Messenger of Allah!

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I have no one to guide me to the Masjid (mosque). He, therefore, asked the Messenger of Allah (peace be upon him) to grant him permission (to offer Salah in his house). He (the Prophet) granted him permission. When the man turned away, he called him and said: 'Do you hear Adhan (call to Prayer)?' He said: 'Yes.' He (peace be upon him) said: 'Respond to it.'﴿ (Related by Imam Muslim in his Sahih (authentic) book of Hadith.) It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever hears the Adhan and does not come to it (Salah), then there is no Salah for him except he has an excuse for that.﴿ (Related by Ibn Majah, Al-Daraqutni, Ibn Hibban, and Al-Hakim with a good Sanad (chain of narrators)) Ibn `Abbas was asked: "What is the excuse?" He replied: "Fear or disease." It is narrated in Sahih Muslim that Ibn Mas`ud (may Allah be pleased with him) said: ﴾During the lifetime of Allah's Messenger (peace be upon him) we used to think that no one failed to attend Salah in congregation except a hypocrite or one who was sick.﴿ In conclusion, a believer should perform Salah in the masjid. It is not permissible for him to take the matter lightly and perform Salah in his house when the mosque is nearby. Allah is the One Who grants success!

Ruling on delaying Salah after its due time because of studying

Q: Some fellow Muslim brothers who study in America cannot perform Salah (Prayer) at the due time, whether in congregation or by themselves, due to the schedule of lectures here in the American universities. Some Muslim brothers also cannot perform Jumu`ah (Friday) Prayer for a long period that may extend to a whole semester. What is the ruling on this? May Allah reward you well!

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A: It is obligatory upon every Muslim to perform Salahs at their due time. In other words, it is impermissible to delay them after their due times in order to attend some lessons or lectures. Only travelers and sick people who find it difficult to perform each Salah at its due time are exempted. It is permissible for such persons to combine the Salahs they have missed. As for you and your likes, the ruling of the traveler does not apply to you because you decide to stay for a long period. When the traveler decides to stay more than four days, he is required to perform full Salah, i.e. four Rak`ahs (units of Prayer), like a person who is a resident, according to the majority of scholars. Thus, it is obligatory upon every Muslim, wherever he is, to fear Allah (Glorified be He) and perform Salahs at their due times in congregation. They should not be lenient in this regard or think that they have a license to combine Salahs without having a legal excuse.

One should perform Jumu`ah (Friday) Prayer in congregation with the Muslims if one exists in a place where Jumu`ah (Friday) Prayer is offered. It is not permissible to tolerate this matter.

May Allah guide Muslims to understand His Religion and hold fast to it! He is All-Hearer, Ever Near.

Ruling on delaying Salah until night because of the cold water and the lack of time

Q: The questioner M.S.A. from Egypt says: "I work in Iraq where I go to work in the early morning and come back at sunset. I have then no time to offer Salah (Prayer) and I am unable to perform Wudu' (ablution) due to the coldness of the place of Wudu'. So, I delay performing Salah until I return home.

A: It is obligatory upon Muslims to fear Allah wherever they are and remember that

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they will be held accountable on the Day of Resurrection for neglecting the obligations ordained by Allah (Exalted be He) and the unlawful things they have committed. Allah (Glorified be He) says: ﴾O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.﴿ And: ﴾O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.﴿ Salah is the main pillar of Islam and the greatest obligation after the two Shahadah (Testimony of Faith). It is impermissible to miss Salah for the sake of the worldly affairs. The questioner is obliged to offer Salah at its due time. He should not delay it for his worldly affairs. He has to offer it according to his capacity. When water is available, he has to use it for Wudu'. There is no harm to heat this water if it is cold in order to perform Wudu'. When he is unable to heat the water or to perform Wudu' with cold water, he has to make Tayammum (dry ablution) to offer Salah at the due time. He may take the same ruling as the traveler who finds no water. Delaying Salah for achieving the work tasks, worldly affairs, or a luxury is considered a great sin and corruption, which the Muslim is not allowed to do.

Working late is not an excuse for delaying Salah

Q: I usually miss the `Asr (Afternoon) Prayer and offer it at home, because my work ends just after the Adhan (call to Prayer) of `Asr Prayer. I leave work tired not even having any time to rest or eat and I cannot perform Salah (Prayer) on time. Is it permissible for me to delay Salah and offer it at home?

A: What you have mentioned is not an excuse to delay offering Salah in congregation. You should hasten to perform it with your Muslim brothers in the Masjid (Mosque), then you can rest and have your meal. Allah has made it obligatory upon you to perform Salah on time in congregation with your Muslim brothers. What you have mentioned is not a legal excuse for delaying it. This is driven by the insinuations of Satan, personal whims, weakness in Iman (Faith/belief) and lack of fear of Allah. You should beware of your personal whims, Satan and your lower self that is inclined to desires and evils and you will reach good end, gain salvation and happiness in this world and the Hereafter. May Allah guard you against the evil of yourself and the insinuations of Satan!

A security guard delaying offering Salah on time

Q: I am a security guard and when the time of the `Asr (Afternoon) Prayer is due, I do not find someone to substitute for me, so I offer it after the Maghrib (Sunset) Prayer; am I to be blamed for delaying it? What should one do in this case?

A: It is not permissible for a security guard, or anyone else, to delay Salah (Prayer). Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ There are so many other proofs in the Qur'an and Sunnah (whatever is reported from the Prophet).

He must offer Salah on time while still keeping guard as the Muslims offered Salat-ul-Khawf (Prayer in times of fear) with the Prophet (peace be upon him) when facing the enemy. May Allah grant us success!

Delaying Salah after its due time because of work

Q: We are workers on a farm where we offer all obligatory Salah (Prayer) because the Masjid (Mosque) is about two kilometers away. We cannot hear the Adhan (call to Prayer), so we pronounce the Adhan and Iqamah (call to start the Prayer) on the farm. We may sometimes delay Salah half an hour due to work. What is the ruling on this?

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A: There is nothing wrong with offering Salah on the farm, if the Masjid is far away from you. Similarly, there is nothing wrong with delaying Salah for half an hour or so, but it is best to offer Salah at the beginning of its due time, with the exception of the Zhuhr (Noon) Prayer when it is very hot. In this case, it should be delayed until it gets cooler. Likewise, if the congregation is late for the `Isha' (Night) Prayer, the Imam (the one who leads congregational Prayer) should wait for them. It is authentically reported that the Prophet (peace be upon him) (used to consider the congregation in the `Isha' Prayer. Whenever he saw them assembled, he would perform it earlier; and if they are late, he would delay performing it.) May Allah grant us success!

Delaying Salah because of some military actions

Q: I participate in military operations that may make me delay the Salah (Prayer) such as the `Asr (Afternoon) Prayer and I cannot disobey orders; otherwise, I will be dismissed or imprisoned. What should I do?

A: It is known that Salah is the main pillar of Islam and the second of the five Rukns (integrals /Pillars) of Islam. One of its main conditions is to perform it at its due time. Obeying a creature in a sin is impermissible. The Prophet (peace be upon him) stated: (Submission is obligatory only in what is good (and reasonable).) He (peace be upon him) also stated: (There is no obedience in matters involving Allah's disobedience.)

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Accordingly, you must perform Salah on time without delaying it. However, it is permissible in case of necessity to combine the Zhuhr (Noon) Prayer and the `Asr (Afternoon) Prayer at one time or the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer at one time as in case of travel or illness. As for delaying the `Asr Prayer till the sun turns yellow or the `Isha' till after midnight, this is not permissible at all. You must take care of this matter and present my letter to the officials in your department and they will In sha'a-Allah (if Allah wills) act in accordance with the Shari`ah (Islamic law). If they do not, inform me and I will In sha'a-Allah contact the proper authorities to do the necessary. May Allah guide us all to good in this world and the Hereafter and guide us all to the Straight Path.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Workers delaying Zhuhr and 'Asr Prayers to the night

Q: Many workers delay Zhuhr (noon) and `Asr (afternoon) prayers to the night on the grounds that they are occupied with work and that their clothes are impure and unclean. What do you advise them to do?

A: It is impermissible for Muslims to delay the obligatory Salah (prayer). Every Mukallaf (person meeting the conditions to be held legally accountable for their actions) should perform it on time

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according to their ability. However, work is not an excuse for delaying it. The same applies to impure and unclean clothes, they are not legal excuses for delaying Salah.

The times of Salah should be excepted from work. A worker should wash unclean clothes or use clean clothes instead.

The existence of dirt on clothes is not an impediment for the validity of Salah so long as it is not impure or giving off a bad odur that causes harm to others. If the dirt or its smell offends those who are praying, the Muslim should wash it or wear clean clothes to offer the Salah with the congregation.

It is also legally permissible for the one who is excused - such as a sick person or a traveler to combine Zhuhr and `Asr at the time of either of them. The same applies to Maghrib (sunset) and `Isha' (night) as authentically reported in the Sunnah of the Prophet (peace be upon him).

Combining the Salah is also permissible if there is hardship for people as in cases of severe rain or mud.

The critical times for Zhuhr, `Asr, and Maghrib Prayers

Q: Y.`A. from Khartum, Sudan Republic is asking: Please advise me about the critical time for Zhuhr (noon), `Asr (afternoon), and Maghrib (sunset) Salah (prayers).

A: There is no critical time for offering Zhuhr prayer; its time is optional, and it becomes due when the sun reaches the meridian until

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the shadow of everything becomes equal to its length after the meridian. As previously mentioned, its time is optional. It is better to perform the Salah at the beginning of its time after pronouncing the Adhan (call to prayer) and offering the supererogatory Prayer, then the Imam shall take his time until people come successively to the Salah. This is the best thing to do in this case. As for `Asr, it includes an optional time and a critical time. The optional time starts when the time of Salah becomes due until the sunrays are yellow. After this, the critical time lasts till sunset. It is also impermissible to delay the Salah till that time since the Prophet (peace be upon him) said: ﴾The time for `Asr (prayer) lasts until the sun becomes yellow.﴿ **Describing the hypocrite, he said:** ﴾This is the prayer of the hypocrite, this is the prayer of the hypocrite: They wait until the sun is between the horns of Satan (i.e. about to set), then they peck (i.e. quickly offer) four Rak'ahs (units of prayer) in which they barely remember Allah.﴿ **Thus, he (peace be upon him) had mentioned that delaying Salah is the attribute of the hypocrites. A true believer should not delay it until the sun's rays fade but they should hasten to offer it during the optional time.**

Regarding Maghrib, its time is optional starting from sunset until twilight fades. Yet, offering it as soon as its time begins is better, for this was the way of the Prophet (peace be upon him). When the sun would set and the Mu'adhin (caller to Prayer) would pronounce the Adhan (call to prayer), and the Prophet (peace be upon him) used to wait for a short while then establish the Salah at the beginning of its time. However, there is no harm if a person delays it a little, so long as they will offer it within the prescribed time. Moreover, its time ends with the fading of twilight - which is the red light existing in the horizon towards the west - for it denotes the end of Maghrib prayer time and the advent of

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`Isha' prayer time which lasts till midnight. The time after midnight is the critical time for `Isha'. Therefore, it is impermissible to perform it then.

However, the interval between the fading of twilight and midnight is an optional time for offering `Isha' prayer. If a person performs it after midnight, it is correct, but he is sinful for delaying it to the critical time.

The time of Fajr (dawn) is optional. It starts from the break of dawn till sunrise. However, it is better to perform it at the beginning of its time rather than delaying it, so as to follow the example of the Prophet (peace be upon him) who used to offer it in the dark after the break of dawn.

Allah is the One Who grants success.

The period within which Ibrad is permissible at Zhuhr prayer

Q: Is there a specific maximum time i.e. one hour or two, after which Ibrad (postponing the Zhuhr Prayer until the weather cools down) becomes impermissible?

A: It is permissible for an Imam (the one who leads congregational Prayer) to postpone Zhuhr prayer until the weather cools down even when traveling. The Prophet (peace be upon him) said, (When it is intensely hot, wait until it cools down before you pray, for intense heat is from the gust of Hellfire.) There is no specific time for Ibrad. The Imam should observe the heat and when it lessens and the shadow spreads over the markets, this is enough. Allah is the One Who grants success.

Delaying Maghrib Prayer to 'Isha' time

Q: There is a question from A.`A. H. in which he says: My family and I are used to going to purchase some requirements from a neighboring town, which is about fifty kilometers away. We always return by sunset. However, because of the short duration of Maghrib time and the traffic jam, we go out late and fail to arrive except by the Adhan (call to prayer) of `Isha' (night). In this case, is it permissible for us to delay Maghrib Prayer till we reach our town due to the remoteness of the distance and the hardship experienced by women?

A: There is nothing wrong with delaying Maghrib until you reach the town on the condition of the existence of the mentioned case to escape hardship, but if it is possible to offer it on the way, this will be better.

It is obligatory to perform `Isha' before midnight

Q: What is the ruling on delaying `Isha' (Night) Prayer until after midnight?

A: It is obligatory to perform `Isha' Prayer before midnight. It is not permissible to delay it until midnight, because the Prophet (peace be upon him) said: (The time of the night prayer is until midnight.)

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So, you have to pray it before midnight, based on the length of the night, because the night may be longer or shorter. Therefore, the guidelines are how many hours the night lasts. If the night is ten hours long, then it is not permissible to delay it until the end of the fifth hour. If the night is eleven hours long, then it is not permissible to delay it until the end of five and a half hours. The best way is to pray it in the first third of the night. If a person prays it at the beginning of the time of `Isha, that is well, but if he delays it for a while, that is preferable, because the Messenger (peace be upon him) (used to recommend delaying `Isha' prayer for a while.) If someone prays it at the beginning of its time after the twilight i.e. the reddish afterglow along the horizon, has vanished, there is nothing wrong with that. May Allah grant us success.

Q: Is it recommended for women to delay `Isha' (Night) Prayer?

Q: I heard that it is recommended for men to delay offering `Isha' Salah, is this permissible for women as well?

A: Praise be to Allah. May peace and blessings be upon Allah's Messenger, his family, companions, and those who follow his guidance.

There are authentic Hadiths of the Prophet (peace be upon him) which prove that it is recommended for men and women to delay offering `Isha' Salah. It is narrated that ﴾once the Prophet (peace be upon him) delayed performing `Isha' Salah till the third part of the night. He said, "Verily, it is its time, had it not been difficult for my nation.﴿

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If it is possible to delay it without hardship, it is better. For example if people in a certain place or a group of travelers agree to delay it to the third of the night for it is easier for them, there is nothing wrong with that. It is rather better but it is not permissible to delay it until after midnight for the end of its optional time is midnight according to the Hadith of `Abdullah ibn `Amr that the Prophet (peace be upon him) said, ﴾The time of `Isha' Prayer is until midnight.﴿

However, if delaying it may cause harm to some people, it is obligatory in this case to offer it in its first time. Jabir (may Allah be pleased with him) said, ﴾Whenever the Prophet (peace be upon him) saw them (the people) assembled (for `Isha' Prayer) he would offer it and if they come late, he would delay it.﴿ Moreover, Abu Barzah (may Allah be pleased with him) said, ﴾The Prophet (peace be upon him) preferred to offer the `Isha' Prayer late.﴿

Accordingly, delaying Salah is better if this is possible without difficulty on the part of people but it is not allowable to delay it until after midnight.

The ruling on delaying 'Isha' Prayer

Q: Some questioner from Riyadh says that some people, when asked why they delay `Isha' (Night) Prayer during work and the like, claim that its time lasts until midnight and there is flexibility in this regard.

I hope you explain the ruling on this question and provide the evidence for it. May Allah protect you and grant you success.

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A: Every Muslim has to offer `Isha' and other Prayers in congregation at the due time. It is impermissible to delay it for the sake of work. No one is allowed to miss the congregation except for a Shar`y (Islamically lawful) excuse, such as sickness. The Prophet (peace be upon him) said, ﴿Whoever hears the call (adhaan) and he does not come to it (the prayer), then there is no prayer for him unless he has a [legal] excuse.﴾ When Ibn Abbas was asked what the excuse is, he replied, 'sickness or fear.'

The ruling on those who offer Al-Fajr Prayer after sunrise

Q: This is a message from Kh. A. Kh. from Riyadh in which he says, "I have a friend who lives near me. We are both very near to the Masjid (mosque) but my friend does not pray Al-Fajr (Dawn) Prayer in the Masjid. He used to spend the night watching television and playing cards to the first hours of the morning and does not offer Al-Fajr Prayer except after sunrise. I blamed him many times but he claimed that he did not hear the Adhan (Call to Salah) even though the Masjid is near as I mentioned. Therefore, I offered to wake him up to offer this prayer and I, actually, went to him many times and woke him up but he did not come to the Masjid. When I returned I found him sleeping. In fact, I blamed him many times and every time he offered insignificant excuses. He always says, "You will be responsible for me before Allah on the Day of Judgment because I am your neighbor."

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I hope Your Eminence will enlighten me about this. Is it obligatory on me to wake him up to offer Salah?

A: It is not permissible for a Muslim to stay awake so that he could not offer Al-Fajr Salah (prayer) in congregation or in its due time even for reciting the Qur'an or learning knowledge. If this is the case, then what one may think of spending the night watching television, playing cards or the like sinful acts that entail the punishment of Allah (Exalted be He). Officials should deal with such people and deter them. However, delaying Al-Fajr Salah until after sunrise is a form of major disbelief if someone does so willfully according to a group of scholars. The Prophet (peace be upon him) said, ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ **(Related by Muslim in his Sahih). He (peace be upon him) also said,** ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ **(Narrated by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Buraydah ibn Al-Hasib (may Allah be pleased with him) with an authentic Isnad i.e. chain of transmitters) There are other Hadiths to the same effect. They prove that whoever delays offering Salah intentionally without a legal excuse is a disbeliever. It is obligatory upon the Muslim to offer Salah at its due time and seek the help of his family or friends to wake him up or to find an alarm clock to set it to the time of Salah. Moreover, no one should sleep so late that he will miss Al-Fajr Salah even if occupied by permitted or recommendable matter, then what is the case with prohibited matters**

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such as unallowable kinds of entertainment, watching what Allah forbids in television and the like. May Allah set the conditions of everyone right. Dear questioner, you should help him offer Salah and advise him. If he persists in his wrongdoing, you can inform those in authority about him so that they punish him with what he deserves. It is worth mentioning that you are not required to wake him up if he persists in his evildoing, neglecting your effort, and avoiding the useful means. We pray Allah to grant all guidance and adherence to right.

The ruling on the person who does not wake up his family

for Fajr (Dawn) Prayer except after coming back from the Masjid (mosque)

Q: Thanks to Allah, I wake up for Fajr (Dawn) Prayer but I do not wake up my family except after coming back from the Masjid; so what is the ruling on this action? May Allah reward you!

A: Your action is permissible if you wake them up in a time to purify themselves and offer Salah (prayer) before sunrise. It is better for you to wake them up when you hear the Adhan (call to Prayer) in order for them to perform Salah early. Offering Salah at the beginning of its due time is better. If it is difficult to awaken them before Salah fearing that you will miss the congregational Salah, go, perform Salah, and wake them up when you return. However, it is best to awaken them before the Adhan

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to perform the Salah at its due time and have performed Witr (Prayer with an odd number of units). If they have not offered Witr, it is permissible to wake them up before the Fajr (Dawn Prayer) to allow enough time to offer Witr before the Fajr Adhan (call to Prayer) as the prophet (peace be upon him) used to do with his family.

Authenticity of the Hadith which states, "Delay Fajr Prayer, as it has a great reward"

Q: Some people delay offering the Fajr (Dawn) Prayer until the day breaks, depending on the Hadith which states, (Offer the Fajr (Dawn) Prayer when the dawn begins to shine, for it is great in reward.) **Is this Hadith Sahih (authentic)? How can we combine between it and the Hadith which states,** (Offer Salah at its appointed time) **?**

A: The mentioned Hadith is Sahih. It was related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih Isnad (chain of narration) on the authority of Rafi` ibn Khadij (may Allah be pleased with him). It does not contradict the Sahih Hadith which states that the Prophet (peace be upon him) used to offer the Fajr Prayer while it was still dark, nor does it contradict the Hadith which states, (Offer Salah at its appointed time.) According to the Jumhur (dominant majority of scholars), this Hadith means to delay the Fajr Prayer until you are sure that it is time for it, and then it should be offered before darkness lifts, like what the Prophet (peace be upon him) used to do, except in Muzdalifah where it is better to offer it early, as the Prophet (peace be upon him) did this in the Farewell Hajj.

Thus, the Hadiths authentically reported from the Prophet (peace be upon him) about the timing of the Fajr Prayer can be combined, given that all this is out of preference.

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It is permissible to delay it until the end of its time, immediately before sunrise, according to the saying of the Prophet (peace be upon him), (The time of the Fajr prayer is from the appearance of dawn, as long as the sun has not risen.) Related by Imam Muslim in his Sahih Book of Hadith on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him).

May Allah grant us success!

The time of offering Adhan and Al-Fajr (Dawn) Prayer

Q: In our district, Adhan of Al-Fajr Prayer is said one hour and forty minutes before sunrise. We offer Al-Fajr Prayer about twenty minutes after the Adhan which means that we offer it about one hour and twenty minutes before sunrise. Does this time correspond to the prescribed time of offering Al-Fajr Salah?

A: Your Salah is correct because the time between dawn break and sun rise in most cases is about one hour and half but if you delayed it and offered Al-Fajr Salah about one hour or one hour and five minutes before sun rise it is safer and better. As for announcing Adhan (call to Salah) one hour and forty minutes before sun rise, it so early for it is before the due time and delaying it to the time about one hour and half before sun rise is better for it corresponds to the occurrence of its due time. Similarly, offering Al-Fajr Salah one hour or slightly more is better as this is its due time for the time between dawn break and sun rise is generally one hour and half, or one hour and twenty-five minutes,

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or so. A believer should take care of this and not hasten in performing Adhan or Salah. Delaying them is better in these cases till one is sure of the coming of the due time.

How to perform Salah in places where

the night or day is long?

Q: Night or day may last for a long time in some countries, while in others they may be so short people do not have enough time for the five obligatory Salah. How should the residents in such countries perform their Salah?

A: It is obligatory on the residents of these areas in which day or night is long to offer the five daily Salah by estimating, if the sun does not decline or set for 24 hours. It is reported from the Prophet (peace be upon him) in the Hadith of Al-Nawwas ibn Sam`an **compiled in Sahih Muslim concerning the Antichrist whose day is like a year. The Sahabah asked the Messenger of Allah (peace be upon him) about Salah during this long day, he said:** (No, but you must make an estimation of time (and then observe prayer).)

The same rule is applied to the second day of the days of the Antichrist whose length is like a month and the third day that is equal to a week.

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As for places in which night is very short but daytime is long, or vice-versa within 24 hours, its ruling is obvious. They should offer Salah exactly as the regular days, even if the night or day is too short according to the general proofs. May Allah grant us success!

Salah with cigarettes in one's pocket

Q: What is the ruling on a person who performs Salah while carrying cigarettes in their pockets whether forgetfully or deliberately?

A: Smoking is among the prohibited and harmful matters. It is one of the evils that Allah (Glorified and Exalted be He) prohibited. Likewise, all intoxicants including all sorts of wine and khat that is known by the people of Yemen and others are all forbidden because of the grave harm they incur. Many scholars stated its prohibition.

Smoking is a great evil and causes harm. Therefore, it is not permissible to smoke cigarettes, sell or purchase them or trade in them. Allah (Exalted be He) says in His Noble Book:﴾ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].﴿ Allah (Exalted be He) does not permit evil things. Since tobacco is not good or useful but bad in taste, smell, and is injurious, for it may cause heart failure and other dangerous diseases such as cancer as stated by physicians, it is forbidden.

In conclusion, cigarettes are harmful and injurious. So it is not permissible to sell, purchase, or trade in them.

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Offering Salah with cigarettes are in one's pocket has no effect on the validity of Salah for they are processed from a prohibited and abominable plant as stated above and not an impure one. So, if a person offers Salah while cigarettes are in their pockets whether willfully or forgetfully, their Salah is valid but it is necessary to get rid of them and repent to Allah from consuming them.

Doubting Najasah on clothes while praying

Q: M. E. Z. asks: If an Imam (the one who leads congregational Prayer) doubts that there is Najasah (ritual impurity) on his clothes, but does not interrupt Salah (Prayer). After he finishes Salah, he finds Najasah on them, what is the ruling on this matter? Should he interrupt Salah if he doubts this or wait until the end of Salah?

A: If a person doubts there is Najasah on their clothes during Salah, it is not permissible to interrupt it, be he an Imam, a Ma'mum (a person being led by an Imam in Prayer) or a person offering Salah alone. Rather, they should continue Salah. If they know later that there is Najasah on their clothes, they do not have to make up for this Salah. This is according to the more correct of the two scholarly opinions, as they were sure of it only after Salah.

It was authentically reported from the Prophet (peace be upon him) that he took off his shoes during Salah when Jibril (Gabriel, peace be upon him) told him that they had filth on them. He did not repeat Salah; he continued it.

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However, if a person offers Salah while believing to have been in a state of Taharah (ritual purity), and then remembers that he had passed wind or did not perform Ghusl (ritual bath following major ritual impurity), he should perform Taharah and repeat Salah according to the Ijma` (consensus of scholars). The Prophet (peace be upon him) said: ﴾Salah is not accepted without Taharah, nor is Sadaqah (voluntary charity) accepted out of ill-gotten wealth.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith) The Prophet (peace be upon him) also said: ﴾None of your Prayers will be accepted if you are in a state of impurity, until you perform Wudu' (ablution).﴿ (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success!

Discovering Najasah on clothes after Salah

Q: E. S. M. from Riyadh says: A man offered Salah (Prayer), and later found Najasah (ritual impurity) on his clothes. Should he repeat Salah? It is to be noted that this took place five months ago.

A: If this man only knew about the Najasah after the end of Salah, his Salah is valid. When the Prophet (peace be upon him) was told by Jibril (Gabriel) during Salah that his shoes had filth on them, he took them off, but did not repeat Salah.

If he knew about it before the Salah, but then forgot and remembered just after the Salah, there is no harm on him, according to Allah's Saying (Glorified and Exalted be He): ﴾Our Lord! Punish us not if we forget or fall into error﴿ It was authentically reported from the Prophet (peace be upon him) that he said: ﴾Allah has responded to that Du`a' (supplication).﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith)

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Salah of who finds blood stains on clothes

Q: If a person finds blood stains on their clothes, should they offer Salah (Prayer) while wearing them or wait until they get clean clothes?

A: If they are not able to wash them or change them with Tahir (ritually pure) clothes, they should offer Salah as they are, and not wait until the time of Salah comes to an end. This is according to Allah's Saying: (So keep your duty to Allâh and fear Him as much as you can)

A Muslim should wash off the blood stains or replace their clothes with Tahir ones if possible. If not possible, they should offer Salah as they are, and they do not have to repeat it. This is according to the previously mentioned Ayah (Qur'anic verse), and according to the saying of the Prophet (peace be upon him): (If I forbid you from doing something, avoid it and if I order you to do something, do as much of it as you can.) (Agreed upon by Al-Bukhari and Muslim)

Ruling on the Salah of someone whose clothes and body has been soiled with his little daughter's Najasah

Q: The questioner is M.H.M from Makkah says: "While I was offering Salah (Prayer), my daughter who is less than seven years old touched me, and she had wet herself, so my body and clothes became soiled with urine. What is the ruling on my Salah?"

A: If you came to know this only after Salah, your Salah is valid. If a person has Najasah (ritual impurity) in their body or clothes, and remembers it only after Salah, their Salah is valid according to Allah's saying: ﴾Our Lord! Punish us not if we forget or fall into error﴿

It was authentically reported from the Messenger of Allah (peace be upon him) that he said: ﴾Allah (may He be Glorified) said: 'I have done.'﴿ It was authentically reported from the Messenger of Allah (peace be upon him) ﴾that he once began to offer Salah while there was some Najasah on his shoes. Jibril (Gabriel) informed him of this matter, so he (peace be upon him) took them off and continued his Salah without repeating it.﴿ This indicates that ignorance of the existence of Najasah during Salah is an excuse for those who are ignorant of it until the end of Salah, and for those who are told about it during Salah so they take it off, whether it is their shoes, turban or anything. May Allah grant us success!

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Children's urine on furniture and clothes

Q: M.C.E from Ra's Al-Khaymah says: "I am an old, blind woman, and I have a number of young children. I always feel that they have wet my clothes and the furniture. Sometimes I discover it and wash my clothes, and sometimes I discover it only after Salah (Prayer). I do not have any one to help me with cleaning. How can I offer Salah? Can I ignore doubt and act only upon certainty? Please advise, may Allah reward you!

A: If you know that there is any Najasah (ritual impurity), you should wash it before Salah, whether it is in the clothes or on your body. If you discover it only after Salah, you do not have to repeat Salah according to the most authentic opinion of scholars. Allah (Glorified be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿ It was authentically reported from the Messenger of Allah (peace be upon him) that Allah (Glorified and Exalted be He) has accepted this Du`a' (supplication). It was also authentically reported that the Prophet (peace be upon him) was once offering Salah in his shoes when Jibril (Gabriel) told him that they had filth in them, so he took them off and continued his Salah.

As for Najasah on the floor or the furniture, you should pour a lot of water over it to purify it. It was authentically reported from Abu Hurayrah and Anas (may Allah be pleased with them) that ﴾A Bedouin urinated in the Masjid (mosque), so the Prophet (peace be upon him) called for a bucket of water and poured it over the urine.﴿

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You can also seek the help of Mahrams (unmarriageable relatives) or women who visit you in determining the places that are soiled with urine and pouring water over them.

May Allah guide you and us to what pleases Him and clears our conscience!

Offering Salah in unclean clothes unknowingly

Q: If a person finds Najasah (ritual impurity) on their clothes after Salah (Prayer), should they repeat Salah?

A: If a person offers Salah while there is Najasah on their body or clothes, and discovers it only after Salah, their Salah is valid according to the more correct of the two opinions of the scholars. If the person discovers it before Salah, but forgets it and offers Salah, and remembers only after finishing it, their Salah is valid as well, as Allah (Glorified and Exalted be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿ ﴾Allah said, "I have done."﴿ This was authentically reported from the Messenger of Allah (peace be upon him). He (peace be upon him) was once offering Salah while wearing his shoes that had filth on them, so Jibril (Gabriel) told him to take them off, and he continued his Salah normally. This is out of Allah's facilitation to His Servants.

However, if a person offers Salah while forgetting major and minor ritual impurity, they should repeat it according to Ijma` (consensus of scholars). The Prophet (peace be upon him) said: ﴾Salah is not accepted without Taharah (ritual purification), nor is Sadaqah (voluntary charity) accepted out of

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ill-gotten wealth.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith) The Prophet (peace be upon him) also said: ﴾None of your Salah will be accepted if you are in a state of ritual impurity, until you perform Wudu' (ablution).﴿ (Agreed upon by Al-Bukhari and Muslim)

Ruling on who offers Salah while

his feet soiled with Najasah

Q: Questioner M.A. says: If a Muslim offers Salah (Prayer) while being Tahir (ritually pure), but there is Najasah (ritual impurity) on their feet or any part of their bodies, and they did not repeat Salah, are they considered Kafirs (disbelievers) or just sinners? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: Wa `Alaikum As-salam warahmatullah wabarakatuh!

This does not lead to Kufr (disbelief). The person does not have to repeat Salah if they are ignorant or oblivious of the presence of Najasah. However, if they are aware of the presence of Najasah during Salah, they have to repeat it, if it is one of the Five Obligatory Daily Prayers, and perform Tawbah (repentance to Allah).

May Allah guide everyone to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh!

Ruling on a person whose nose bleeds during Salah

Q: What is the ruling on a person whose nose bleeds during Salah (Prayer)?

A: If it is little blood, there is no harm in that; they can wipe it with a handkerchief or so. However, if it is heavy bleeding, they should interrupt Salah to handle it. It is prescribed in this case to repeat Wudu' (ablution) to avoid the disagreement of scholars over this issue, and then repeat Salah. If a person also has minor ritual impurity during Salah, such as passing wind or dropping urine, they should interrupt Salah, perform Wudu' and repeat Salah again.

May Allah grant us success!

Ruling on offering Salah in public parks,

given that they are irrigated with water that has a foul odor

Q: The questioner S.E.W from Riyadh says: "What is the ruling on offering Salah (Prayer) in public parks, given that they are irrigated with water that has a foul odor? I knew that

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this water is reclaimed water, or comes from water wells mixed with impure water. Should the Committee prevent the people from offering Salah in those parks? Please clarify the correct ruling in this issue."

A: Since there is a foul odor coming from those parks, Salah there is not valid. One of the conditions of the validity of Salah is the Taharah (ritual purification) of the place where Salah is offered. If a thick, Tahir (ritually pure) barrier is put on the ground, Salah there becomes valid. However, a Muslim should not offer Salah in the parks, even on a thick, Tahir barrier. They should rather offer Salah with their Muslim brothers in the Masjids (mosques) about which Allah (Glorified be He) says: ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).﴿ ﴾That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.﴿ **The Prophet (peace be upon him) also said:** ﴾Whoever hears the Adhan (call to Prayer) and does not answer it, their Salah is not accepted, unless they have an excuse.﴿ **(Related by Ibn Majah, Al-Darqutny, Ibn Hibban and Al-Hakim.) Its Isnad (chain of narrators) meets the conditions of** Muslim. ﴾A blind man asked the Prophet (peace be upon him): "O, Messenger of Allah! I have no guide to accompany me to the Masjid. Do I have Rukhsah (concession) to offer Salah at home?" The Prophet (peace be upon him) asked him: "Do you hear the Adhan?"

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The man said: "Yes." He said: "Then, answer it."﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith.)

There are many Hadiths that stress this meaning. The Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) should prevent people from offering Salah in parks, and ask them to offer it in the Masjids, according to Allah's saying: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ He (Glorified be He) also says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ The Prophet (peace be upon him) said: ﴾Whoever, among you, sees something Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) should rectify it with their hand. If they have not strength enough to do it, they should do it with the tongue. If they have not strength enough to do it, they should (abhor it) from the heart, and that is the least of Iman (Faith).﴿ (Related by Muslim in his Sahih Book of Hadith)

Ruling on uncovering the head during Salah

Q: What is the ruling on an Imam (the one who leads congregational Prayer) who does not cover his head during Salah (Prayer)?

A: There is no harm in this, as the head is not part of the `Awrah (private parts of the body that must be covered in public) during Salah. He should only wear an Izar (garment worn below the waist) and a Rida' (garment worn around the upper part of the body), according to the saying of the Prophet (peace be upon him): ﴾None of you should offer Salah in a single cloth, none of which is covering his shoulders.﴿ However, if he grooms himself and dresses neatly, that will be better, according to Allah's saying (Glorified and Exalted be He),

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﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka`bah,]﴿ If he lives in a country whose people are not used to cover their heads, there is no harm in uncovering it.

Ruling on offering Salah without a turban

Q: Is it permissible to offer Salah (Prayer) without a turban? Is it permissible for the Imam (the one who leads congregational Prayer) to pray without a head cover? Is wearing a cap sufficient? Please support your answer with evidences. May Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There is nothing wrong with offering Salah without a turban because the head is not `Awrah (private parts of the body that must be covered in public), and it is not obligatory to cover it when offering Salah, whether one is praying as an Imam, praying alone, or following an Imam. However, if wearing a turban is customary then it is best to do it, especially when offering Salah with others. Allah (Glorified and Exalted be He) states: ﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka`bah,]﴿ The turban is considered a type of adornment.

It is well known that men who are Muhrims (pilgrims in the ritual state for Hajj and `Umrah) offer Salah bareheaded, because they are not allowed to cover their heads while in Ihram (ritual state for Hajj and `Umrah). Hence it is known that there is nothing wrong with offering Salah bareheaded.

May Allah guide all to acquire beneficial knowledge and act upon it! He is the All-Hearer and All-Respondent.

As-salamu `alaykum warahmatullah wabarakatuh

Ruling on women offering Salah without covering their heads

Q: If a woman who does not wear Hijab (veil) according to the Shari`ah (Islamic law) wants to offer Salah, while part of her hair or her legs is uncovered due to certain circumstances, what is the ruling on this regard?

A: First, Hijab is Wajib (obligatory) upon the woman; it is not permissible for her to abandon or neglect wearing it. If the time of Salah (Prayer) is due while the Muslim woman who does not wear Hijab or does not wear modest dress, this matter needs further discussion:

1- If she does not wear Hijab or modest dress due to compelling circumstances, she should offer Salah as she is and her Salah is valid and there is no blame on her. Allah (Exalted be He) states: ﴾Allâh burdens not a person beyond his scope.﴿ He (Glorified be He) states: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

2- If she does not wear Hijab or modest dress for optional matters such as following customs and traditions, etc.,

if she uncovers only her face and hands, her Salah is valid and she is to blame if she is in the presence of Ajanib (men lawful for the woman to marry) men. If she uncovers her legs, arm, hair, etc.,

it is not permissible for her to offer Salah in this case and if she does, her Salah is not valid and she is sinful for two reasons:

On the one hand she is uncovered in the presence of men who are not Mahrams (spouse or unmarriageable relatives) for her, and on the other hand she performed Salah in this state.

However, if there are no non-Mahrams (not unmarriageable relatives), the act of Sunnah (whatever is reported from the Prophet) is to uncover her face while offering Salah, and as for the hands, they are optional, she may cover or uncover them at her will, according to the most preponderant view of scholars. However, it is best to cover them.

Ruling on putting a cloak over the shoulders during Salah

Q: A Muslim sister from Abha inquires: "What is the ruling on putting a cloak over the shoulder while offering Salah (Prayer), bearing in mind that there are no men present in the same place?

A: It is not permissible for a woman to put a cloak over her shoulders, for this entails resembling men. It is authentically reported that the Messenger of Allah (peace be upon him) (cursed the men who are in similitude (assume the manners) of women and women who are in similitude (assume the manners) of men.)

However, she should cover all her body for Salah in another way.

As for the face, the act of Sunnah (whatever is reported from the Prophet) for the woman is that she uncovers her face in Salah, provided that there is no non-Mahram (not a spouse or an unmarriageable relative) present.

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As for the hands, it is better to cover them, based on the generality of the related proofs.

May Allah grant all success!

Many women neglect to cover

their arms or legs while offering Salah

Q: Many women do not strictly observe the code of dress while offering Salah (Prayer), as part of their arms, feet or even legs may be uncovered; is their Salah (Prayer) hence valid?

A: It is obligatory upon a free Mukallaf (person meeting the conditions to be held legally accountable for their actions) woman to cover all of her body except her face and hands when offering Salah, for all of her body is `Awrah (private parts of the body that must be covered in public).

If she offers Salah while some of her `Awrah such as her leg, feet, or head is uncovered, her Salah is not valid. The Prophet (peace be upon him) said: ❮"Allah does not accept the Salah of a menstruating woman (i.e. an adult woman) unless (she covers her head) with a head-cover."❯ [Related by Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except Al-Nasa'y through a Sahih (authentic) Sanad (chain of narrators)] The Prophet (peace be upon him) also said: ❮A woman is `Awrah (i.e. her entire body must be covered).❯ It is reported by Abu Dawud (may Allah be merciful with him) on the authority of Um Salamah (may Allah be pleased with her) that she asked the Prophet (peace be upon him) if ❮a woman can offer Salah in a long dress and Khimar (veil covering to the waist) without Izar (garment worn below the waist). The Prophet (peace be upon him) replied: This will be valid if the dress is long, covering all of her body, and covers the surface of her feet."❯

Al-Hafiz Ibn Hajar (may Allah be merciful with him) said in his book entitled Bulugh-ul-Maram: The scholars had classed this Hadith as an authentic Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet)) on the authority of Um Salamah (may Allah be pleased with her). If there is a man who is non-Mahram (not a spouse or an unmarriageable relative) present, she should cover her face and hands.

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The ruling on offering Salah in light clothes that reveal

the `Awrah

Q: Mr. M. Z. A. from Ras Al-Khaimah asks, "We observe that some people perform Salah while wearing light clothes which one could see their skin through them. They do not wear long trousers under them; what is the ruling on offering Salah in these clothes? Please, advise. May Allah grant you the best reward for your services for Islam and Muslims!

A: It is obligatory upon the one offering Salah to cover his `Awrah (private parts of the body that must be covered in public) in Salah according to the consensus of Muslim scholars. It is not permissible for a man or a woman to offer Salah while uncovered.

The women's parts of `Awrah are more than those of man, for the `Awrah of man is between the naval and the knee along with covering the two shoulders or one of them if possible. It is reported that the Prophet (peace be upon him) said to Jabir **(may Allah be pleased with him),** ﴾If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short), then use it as an Izar (tie it around your waist only).﴿ **(Agreed upon by Al-Bukhari and Muslim). It is also reported from** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ﴾None of you should offer Salah in one dress with nothing of it over (covering) his shoulder.﴿ **(Agreed upon by Al-Bukhari and Muslim) As for the woman, her entire body during Salah is `Awrah except her face.**

Scholars have disagreed with regard to hands:

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Some deem it obligatory to cover them and others permit her to uncover them. The matter is flexible but covering them is better in order to avoid the scholarly dispute in this regard.

It is obligatory to cover the feet during Salah according to the majority of scholars.

It is narrated by Abu Dawud **(may Allah confer mercy upon him) on the authority of** Um Salamah **(may Allah be pleased with her) that she asked the Prophet (peace be upon him) whether it is permissible for woman to offer Salah in a long dress and a veil without wearing a lower garment? He replied,** ﴾[She may pray], if the dress is long, flowing, and covers the surface of her feet.﴿ **Al-Hafiz** Ibn Hajar **(may Allah be merciful with him) said in his book in Bulugh-ul-Maram, "The Hadith Scholars classed this report as an authentic saying of** Um Salamah **(may Allah be pleased with her).**

According to what we mentioned, it is obligatory on a man and woman to wear screening clothes for if the clothes are too light to cover the `Awrah, Salah becomes invalid. This applies to the short underpants that men wear which do not cover their thighs, if they do not wear over them something that cover the thighs. Consequently, offering Salah in these clothes invalidates Salah. On an equal footing, if a woman wears light clothes that do not screen her `Awrah, her Salah becomes invalid. One should put in mind that Salah is the principal element of Islam and the greatest of its pillars after the two Shahadahs (declarations of Faith). Accordingly, it is necessary for all Muslims, males and females, to pay great attention to it, fulfill its conditions, and avoid the causes that invalidate it. Allah (glory be to Him) says, ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ **He (Exalted be He) also says,** ﴾and perform As-Salât (Iqâmat-as-Salât), and give Zakât.﴿

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Undoubtedly, fulfilling the conditions and duties of Salah is implied in the aforementioned Ayah (Qura'nic Verse) that commands observing and performing it in the best manner. However, if a woman is offering Salah in the presence of a marriageable man, she should cover her face. This ruling applies to Tawaf (circumambulation) of Ka`bah, for it takes the same ruling of Salah. Allah is the One Who brings success.

Offering Salah in see-through clothes without wearing trousers

Q: A questioner from Yemen says: Some people offer Salah while wearing see-through clothing. They do not wear trousers. Is their Salah valid? Please advise.

A: It is Wajib (obligatory) upon a man to cover the part between the navel and the knees. If he is wearing a see-through garment, his Salah is not valid. However, there is no harm if the garment covers the thighs and the `Awrah (private parts of the body that must be covered in public) and does not reveal his skin. There is no harm also if the trousers cover the part between the navel and the knee. It is permissible for a man to cover one or two of his shoulders for the Prophet (peace be upon him) said: (A man should not pray in a single cloth, none of which is over (covering) his shoulder.) (Agreed upon by Al-Bukhari and Muslim)

A woman should cover all her body and her clothes should be thick; they should not reveal her skin except for her face during Salah only.

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It is permissible to uncover her hands but it is better to cover them. It is not permissible to offer Salah while wearing see-through clothes that reveal the color of her skin. She should cover her hands before Ajnaby (man lawful for the woman to marry).

Ruling on Salah in thin clothes

Q: Do thin clothes screen the `Awrah (parts of the body that must be covered in public) or not? Is Salah valid when a Muslim offers it while wearing such clothes?

A: If the garment referred to does not conceal the skin because it is thin or light, a man cannot pray in it unless he is wearing trousers or an Izar (garment worn below the waist) underneath to cover the area between the navel and the knees.

As for a woman, if she prays in light or thin clothes like this garment, Salah is invalid unless she is wearing something underneath that covers her entire body.

Short pants underneath the garment in question are not sufficient and if a man prays in such a garment, he should also wear an undershirt or something else to cover his shoulders, or one of them, because the Prophet (peace be upon him) said: ﴿No one of you should pray in a single garment, nothing of which is over his shoulders.﴾ (Agreed upon by Al-Bukhari and Muslim)

Ruling on Salah in trousers

Q: `A. `A from Riyadh asks: What is the ruling on offering Salah while wearing trousers, especially some parts of `Awrah (private parts of the body that must be covered in public) may be uncovered when performing Ruku` (bowing) and Sujud (prostration)?

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A: A man may offer Salah while wearing trousers that cover the part between the navel and the knees and are loose. However, it is better to wear Qamis (long shirt) that covers the part between the navel to the middle of the leg or to the knees. It is better to perform Salah while wearing Izar (garment worn below the waist) than wearing trousers, for the Izar covers more than the trousers.

Ruling on covering shoulders in Salah

Q: During the days of Hajj some people offer the Obligatory Salah (Prayers) with their shoulders uncovered while wearing Ihram (clothing worn during the ritual state for Hajj and `Umrah). What is the ruling on this matter?

A: There is no harm if a person is incapable of covering his shoulders when offering Salah. Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said to Jabir ibn `Abdullah (may Allah be pleased with them both): ﴾If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izar (tie it around your waist only.)﴿ (Agreed upon by Al-Bukhari and Muslim)

If one is able to cover one or both shoulders in Salah, yet neglects this, their Salah will be invalid since in such a case they are obliged to cover them according to the more correct of the two opinions of scholars. This is based on the Hadith in which the Prophet (peace be upon him) says: ﴾None of you should offer prayer in a single garment that does not cover the shoulders.﴿ (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success!

Offering Prayer in garments with pictures of animals drawn on them

Q: A brother from the city of Al-Ladhiqiyyah, Syria asks: Kindly enlighten me regarding offering Salah (Prayer) in garments with pictures of animals drawn on them. May Allah reward you best!

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A: A Muslim is not allowed to wear garments with pictures of animals drawn on them because the Prophet (peace be upon him) cursed Musawwirs (one who makes pictures and statues, or photographs of living beings) and informed us that they will be tortured on the Day of Resurrection. They will be asked to breathe life into their pictures. The Prophet also ordered that drawings and pictures should be obliterated. When the Prophet (peace be upon him) saw pictures drawn on a curtain at `Aisha's house, he became angry and took them down. However, if one offers Salah in such clothes, it will be considered as valid, because the prohibition of Taswir (painting, drawing, sculpture, and photography) is general and is not specific to offering Salah. Offering Salah in these clothes takes the same ruling of offering it in a stolen garment. Salah offered by a Muslim man in a silk garment is valid according to the most correct of the two views held by scholars. However, one who offers Salah in these clothes must offer Tawbah (repentance) to Allah and determine not to repeat this again.

There is nothing wrong, however, with pictures drawn on carpets or pillows and other things of this sort which are meant for use. It was authentically reported that the Prophet (peace be upon him) did not prohibit this. However as for Taswir itself, it is absolutely prohibited whether the objects produced are hung on walls or walked on. This is based on the general prohibition implied in the Hadiths which curse Musawwirs (people who make pictures and statues, or photographs of living beings).

May Allah grant us success.

Offering Prayer while wearing a watch with a picture or cross in it

Q: Brother Ibrahim from the south region says, is it permissible to offer Salah (Prayer) while wearing a watch with pictures of animals or a cross-like shape on it?

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A: There is no harm if the pictures on the watch are covered and invisible; otherwise, it is prohibited to offer Salah while wearing it, for it is authentically reported that the Prophet (peace be upon him) ordered `Ali (may Allah be pleased with him): (Leave no picture undefaced.)

It is prohibited to wear watches that contain cross-like shapes. These cross-like shapes must be scratched off first. It is authentically reported that the Prophet (peace be upon him) would disfigure any cross-like shapes.

Carrying photographs while praying

Q: What is the ruling on offering Salah (Prayer), while a number of cards that have photos in the pocket, such as a license, business card, etc?

A: The Salah is valid, as carrying such photos does not render one's Salah invalid, for one is compelled to and needs to carry them.

As for the photos taken for memories and the like, they should not be carried or kept in the house; rather, they should be discarded. The Prophet (peace be upon him) said to Amir Al-Mu'minin (Commander of the Believers), `Aly ibn Abu Talib, (may Allah be pleased with him): ﴾Spare no picture but that you erase it, and leave not a high grave unleveled.﴿ [Related by Imam Muslim in his Sahih (Book of Hadith)] ﴾The Prophet (peace be upon him) forbade the hanging of pictures in the house and forbade people from doing that.﴿ (Related by Al-Tirmidhy and others). It was authentically reported on the authority of `Aishah (may Allah be pleased with him)

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that the Prophet (peace be upon him) ﴾entered upon her and saw a curtain which had pictures on it. The color of his face underwent a change and he tore it (that curtain). He then said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures)'".﴿ (Related by Muslim in his Sahih) There are many Hadiths to the same effect.

Offering Salah in a place where pictures exist

Q: Is it permissible to offer Salah (Prayer) in a place where pictures are around like newspapers, magazines, and books, given the fact that they may be kept in a drawer? Is it true that angels do not enter a house where pictures are there?

A: Salah offered properly in a place where pictures are around is valid. However, it is better to look for a place where there are no pictures.

As for whether angels do not enter the place where pictures are, the matter requires explanation:

Angels do not enter houses where pictures or statues are hung on walls or put on tables or chairs. This is based on the general meaning of the Hadiths narrated in this regard. As for homes where pictures or statues are kept in drawers and are not noticeable, it is not sure whether angels are prevented from entering or not. However, to be on the safe side, the believer should not keep any of these pictures unless there is a need for them. He may keep them on condition that he has the heads of statues cut off and removed.

Allah alone grants success.

Offering Salah while facing

shoe rack placed between rows

Q: What is the ruling on offering Salah while facing shoe racks placed between rows as is the case in some Masjids (mosques)?

A: There is nothing wrong with this. The same is true with boxes which contain copies of the Qur'an, books or other things used in the Masjid.

May Allah grant us success!

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May Allah grant us success!

Offering Salah behind restroom facilities or on their rooftops.

Q: Is it permissible to offer Salah at a place opposite a bathroom without a wall separating it ? Is it better to look for another place?

A: There is no wrong with offering Salah (Prayer) at such a place as long as it is clean and pure. According to the most correct of the two views held by scholars, Salah offered on rooftops of bathrooms is valid provided that they are not defiled with filth.

Allah alone grants success.

Not offering Salah towards the Qiblah due to ignorance

Q: What is the ruling if due to the inability to determine the correct direction of Qiblah (direction faced for Prayer towards the Ka`bah), some people offer Salah (Prayer) facing the wrong direction. Must they repeat their Salah?

A: Desert residents who offer Salah in the direction which they think most likely to be the direction of Qiblah (direction faced for Prayer towards the Ka`bah) do not have to repeat their Salah. This is not the case with townspeople, as they can ask people around to tell them of the right direction.

Praying in a direction other than the Qiblah after Ijtihad (effort) to identify it

Q: What is the ruling if a Muslim finds out that they are not praying in the direction of Qiblah (direction faced for Prayer towards the Ka`bah) after exerting all efforts to identify its direction? Is there a difference if this happens in a Muslim or a Kafir country or in the desert?

A: The Muslim who is on a journey or in a country where he can find no one to guide him to the direction of Qiblah (direction faced for Prayer towards the Ka`bah), his Salah (Prayer) will be valid even if after offering it he realizes that he was in the wrong direction so long as he tries his best to define its direction.

However, their Salah will not be valid if he happens to live in a Muslim country, as he can ask someone to guide him to the right direction of the Qiblah and he can also depend on the direction of the Qiblahs inside Masjids (mosques) in order to define its right direction.

Q: Brother M.A.S. from Al-Shariqah says: When we arrived in America, we used to pray in the direction shown by the compass. Some Muslim brothers there informed us that we were praying in the wrong direction. They guided us to right direction. Is the Salah that we offered before knowing the right direction of Qiblah valid?

A: The believer who exerts all efforts to identify the direction of Qiblah (direction faced for Prayer towards the Ka`bah) while in the desert or in a country where it is doubtful, then offers Salah (Prayer) depending on their personal perception, their Salah will be valid even if after offering it they realize that they are in the wrong direction. This is so long as they try their best to define its right direction. Authentic reports to that effects have been narrated from the Prophet (peace be upon him) and his Sahabah (Companions) when the Qiblah was changed from Jerusalem to the Ka`bah.

May Allah grant us success!

The ruling on offering Salah inside the Ka`bah or on its rooftop and the proper direction of Salah

Q: Brother `A.Sh. form Jordan says, is it permissible to offer Salah (Prayer) inside the Ka`bah or on its rooftop? If permissible, which direction does one have to face? May Allah bless you!

A: It is permissible to offer Salah inside the Ka`bah. When the Prophet (peace be upon him) opened Makkah, he offered Salah inside the Ka`bah. It is reported that he entered it and offered two Rak`ahs (units of Prayer) there, glorified Allah and made Du`a' (supplication). The Prophet (peace be upon him) stood in Salah at a distance of three cubic inches away from the wall of the Ka`bah. When `Aishah wanted to offer Salah inside the Ka`bah in the year of Farewell Hajj, the Prophet (peace be upon him) ordered her: ﴾Pray in the Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it), for it is part of the Ka`bah.﴿

Some other scholars hold the view that a person may only offer supererogatory Salah inside the Ka`bah. This is based on the authentic report that the Prophet (peace be upon him) offered supererogatory Salah inside the Ka`bah and did not offer the Obligatory Salah in it.

The correct view is that the Obligatory Salah will be valid if offered inside the Ka`bah. However, it is preferable to be offered outside the Ka`bah in order to avoid juristic differences and to follow the example of the Prophet (peace be upon him). The Prophet (peace be upon him) is reported to have offered the Obligatory Salah outside the Ka`bah. One who offers Salah may face any of the four corners of the Ka`bah whether they are offering supererogatory or obligatory Salah. One should offer Salah in congregation and abstain from offering it alone.

Declaring Niyyah (intention) of Salah ((Prayer)) audibly is Bid`ah (innovation in Islam)

A questioner from Egypt says: What is the ruling on expressing Niyyah audibly when commencing Salah ?

A. Uttering of Niyyah is Bid'ah. Expressing it aloud is even more reprehensible. The Sunnah (whatever is reported from the Prophet) is to make it in your heart, since Allah (Glorified be He)) knows all secrets and that which is yet more hidden. He (Glorified and Exalted be He) states: (Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth")

It has never authentically been reported from the Prophet (peace be upon him), or any of his companions, or any of the followed Imams that Niyyah is to be stated audibly. Hence, it is evident that this is not a prescribed practice but an act of Bid'ah.

May Allah grant us success!

Ruling on declaring the intention upon performing Wudu` or Salah

Q: Is it an act of Bid`ah (innovation in religion) to declare the intention aloud for performing Wudu' (ablution) or Salah (Prayer) by saying: "O Allah! I intend to make Wudu' for the `Asr (Afternoon) Prayer?

A: It is not prescribed to declare intentions of performing Salah or Wudu', because intention is an act of the heart which has nothing to do with the tongue. It is sufficient to make the intention for Salah or Wudu' in one's heart.

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There is no need to say: "I intend to make Wudu" or to say: "I intend to observe Salah, or to fast, etc." Intention is the work of heart. ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.﴿

Neither the Prophet (peace be upon him) nor any of his Companions are reported to have uttered the intention for Salah or Wudu'. Therefore, we have to follow in their footsteps. We should not introduce any act in Islam for which there is no sanction from Allah or His Messenger. The Prophet (peace be upon him) is reported to have said: ﴾Whoever performs an act for which there is no sanction from our behalf, it is to be rejected.﴿

Thus, it is clear that declaring intentions constitutes an act of Bid`ah.

May Allah grant us success!

Q: A Sudanese brother living in Jeddah asks about the ruling of stating intention to perform Wudu` or Salah audibly.

A: Verbal statement of intentions is an act of Bid`ah as neither the Prophet (peace be upon him) nor any of his Companions are reported to have done this. It is, therefore, obligatory not to express it in words. Since intentions are done by the heart and have nothing to do with the tongue, there is no need to state it audibly.

May Allah grant us success!

Is the intention a condition for combining prayers?

Q: Is the intention a requisite condition for combining prayers? People often pray Maghrib (Sunset) Prayer without any intention of combining it with `Isha' (Night) Prayer. After they finish Maghrib, they talk about the issue whereupon they start to offer `Isha'.

A: There is a difference of opinion among scholars regarding this.

However, the most correct view is that intention is not a condition when starting the first prayer; rather, it is permissible to combine the prayers after finishing the first prayer, if the condition (for combining the prayers) is present, such as fear, rain, or sickness.

The End of Volume 10 and the start of Volume 11, In sha'a-Allah (if Allah wills).

Section Two of Salah opens with description of Salah